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The UNITARIAN

Volume XII. NOVEMBER, 1897 Number 11.

GREAT CHAPTERS FROM THE GREATEST BOOK.

The great worth of the Bible to all who seek the righteous life is sufficiently proved in history by the strength, inspiration, and comfort it has afforded.

In the present series of articles on "Great Chapters from the Greatest Book" the best results of criticism are set forth in a popular way, and an effort is made to emphasize those deep religious truths that are good for all time.

AT THE END.

THE LAST CHAPTER OF THE BOOK OF REVELATION.

AND he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve *manner of* fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name *shall be* on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign forever and ever.

And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he said unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. Behold, I come quickly; and my reward is with me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes, that they may have the right *to come* to the tree of life, and may enter in by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

And the Spirit and the bride say, Come. And he that heareth, let him

say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

THIS chapter was written at a dark and dreadful hour of the world's history, when it really seemed that human nature was "at the end" of everything that was good. War, tumult, famine, and pestilence fell upon mankind. As far as the author of this prophetic book could see, from his retreat on the island of Patmos, whither he had literally fled from destruction, the whole visible world was convulsed with rage and slaughter.

It was but thirty years since He who came to bring glad tidings was crucified on Calvary. And since then did any dare to breathe his name, did any dare to whisper, "I am his," execration, torture, death, was the reward. In hiding-places, in lonely caves, in dungeons, with hushed breath, Christians prayed alone. And without the terrible passions of idolatrous human tyrants were driving all Christ-like goodness from all human hearts.

Tiberius had already spent a reign of unexampled cruelty. Caligula had made the record blacker with still more deep-reaching crimes. Nero, before whom all honor was disgrace, all good an incentive to hate, all holiness a cause for blasphemy, —Nero, after his awful career of infamy and shame, and his death of cowardice, was now reported to have risen from the dead, —an incarnate spirit of wickedness, intent upon destroying all good throughout the world. His image was mysteriously set up in the streets of Rome, and a pestilence immediately swept away thirty thousand once faithful citizens. Famine settled upon Palestine; and the people from whom the Christ had sprung scattered, fleeing for their lives. And, last of all, five of the noblest cities in Asia Minor, including Philadelphia, Ephesus, and Laodicea, in each of which were Chrisian converts, had been swallowed up by sudden and terrific earthquakes.

Can one imagine any blacker hour for a tried disciple in the gentle faith of Jesus Christ?

It was in this hour that this closing chapter of our Christian Testament was written down.

It was even in the thick of that dreadful hour that he cried out: "Behold, the tabernacle of God is with men, and he shall *dwell* with them. And they shall be his people; and God himself shall be with them, and be their God."

Just as we found the author of the first chapter of Genesis saying, "In the beginning—God," now we hear this apostle closing the records of this greatest book with the completion of the same great thought, "In the end—God."

In just this way this chapter is a lesson in outlook,—at the end of the year, at the end of our tasks, at the end of life, to look forward still.

It has recently been written that "the twentieth century will have no religion but itself." All belief will die. A hedonistic, riotous, pleasure-loving host of atheists, we are told, will gild the coming century with their tinsel life. Is this our outlook?

Then there is an end to zeal, patience, sacrifice, and faith. But no, we have a better vision. "Opinions alter, manners change, creeds rise and fall; but there is a moral law written on the tablets of eternity." Among so much that changes, the greatest of all endures, and no human misconceptions can ruffle the hem of his garment or separate him one hair-breadth from his creation. From all that passes away, nothing goes from God.

Is our knowledge of him to cease because we no longer believe he has a human form or local throne, or that his creation is limited to this goodly frame, the earth, with the stars set in the crystal vault above as candles for our darkness? No: out of the correlation of forces and conservation of energy, the harmonizing of laws and the evolution of life, we learn to use our higher faculties of vision, and in the eye of reason we see more and more of the divine.

As this chapter declares, "The holy city had no need of the sun; for the glory of God did lighten it, and the nations shall walk in the light of it."

What, then, for that further test, when we come not only to the end of the year or the end of the present hour, but to what seems the end of all hours and all years,—when we come to the valley of death and the gateway of the grave, what shall be our outlook then? Surely, it seems as if there,

at last, it must be dark. But why then? If not before, there surely is no reason to doubt God at the grave. Do you remember that wonderful scene, in the life of that wisest of Hebrew leaders, Moses? It is where he was tried with doubt, everything gone wrong, darkness over him, his outlook in gloom. Then he cried out if he could only have some sight of God, some touch, some present sense that would reassure him once more. "Oh Lord, show me thy glory." And how did the Lord reply? He took Moses, and put him down in a dark cleft of the rock, and covered him with his hand; and then the Lord God withdrew his hand, and Moses saw him afterward.

What is death but such a divine refuge, such a dark cleft in the rock, over which God gently draws his hand, and lets us SEE HIM—*afterward?* So does this last chapter of the Bible grandly teach us to let our vision pierce the veil of darkness, and behold—the light! To keep our hearts brave, and our outlook bright, and to see, at the end, God!

OUR CHURCHES.

FIRST CHURCH IN ANDOVER, MASS.*

On Oct. 24, 1645, the North Parish Church and Society of North Andover, and also the First Parish in Haverhill, were organized. The council met in Rowley, because, as Hubbard writes, "Haverhill and Andover were not capable to entertain them that were likely to be gathered together on that occasion." On the same day John Woodbridge was ordained as minister of the First Church and Society of what was then known as Cochichewick Plantation. Mr. Woodbridge was one of the ten freeholders who had procured the call of the council which was to organize the church and ordain him. He had purchased the Cochichewick Plantation of Cutschamakin, and was the pioneer of the society and the town, the purchase and grant of which was confirmed by the General Court in 1646, when the town was incorporated by the name of Andover.

John Woodbridge was born in Stanton, Wiltshire, England, about 1613. His mother was daughter of Rev. Robert Parker, a writer in favor of non-conformity. Sent to Oxford for education, his conscience forbidding him to take the oath of conformity required of all students, he left the university, and came to America in 1634. He took up land in Newbury, where he continued his studies till the death of his father required his return to England, to settle the family estate. After completing this work, he returned to America, bringing with him his two brothers, one of whom was the first graduate of Harvard College. Previous to his coming to Andover he had been teacher of the Boston Latin School, which position he resigned to enter the ministry, led by the advice of Gov. Thomas Dudley, whose daughter he had married. He was pastor of the church in Andover for less than two years, since in 1647 he returned to England. He was chaplain of the commissioners who treated with Charles I. at the Isle of Wight, and soon after became pastor of a parish in Andover, Hampshire, England, from which place our Andover took its name. On the accession of Charles II. to the English throne he lost his parish, and for non-conformity was ejected from a school of which he became master in Newbury. Returning again to America, he became colleague with his uncle, Rev. Thomas Parker, in Newbury, Mass. His harsh experience with the English Church left him enamoured with Congregational usages. "Now arose," says Cotton Mather, "little Differences between him and some of the people upon certain points of Church Discipline, wherein his largeness and their straightness might perhaps have better met in a temper, and these Differences ended not without his putting an end unto his own Ministry among them."

Retired from the ministry, Woodbridge was afterward magistrate and justice of the peace in Newbury. He lived to be eighty-two years of age. "He who had been a Great Reader, a Great Scholar, a Great Christian," as Mather writes, "on March 17, 1695, . . . went unto his Everlasting Rest, having, a few minutes before it, refused a glass of offered wine, saying, 'I am going where I shall have better.'"

The second pastor of Andover was Rev. Francis Dane, 1649-1697. He was educated

*Historical address delivered by the present pastor, Rev. Charles Noyes, at the two hundred and fiftieth anniversary celebration, Oct. 2, 1895.

in the colony before Harvard College was organized. Who was his instructor is unknown. No information relative to his ministry can be gathered from town or parish record. He had the maturity and strength gained by long experience in secular pursuits, and was thirty-three years old when he entered upon his ministerial work, with that knowledge of the world and clear judgment of men too often lacking in the preacher. However this may be, from whatever source he gained his largeness, Francis Dane was a large-minded man,—no narrow ecclesiast, but independent student, markedly so for the time in which he lived. Twice in his ministry he had to deal with the question of witchcraft. Belief in witchcraft, as we know, was no Puritan superstition. Shakspere, Bacon, Sir Thomas Browne, were firm believers in it; and they were no Puritans. Addison wrote in its defence as late as 1711. John Wesley said that, when he gave it up, he should abandon the Bible.

It implies great independence of thought, as well as great courage in Francis Dane, to take the course he did, when in 1658, John Godfrey was charged with injuring, by Satanic acts, the wife of Job Tyler, one of the attendants of his church. Mr. Dane gave decided judgment against the probability of it, and the wretched business came to quick end. Had he been a weak and credulous man, like Rev. Mr. Parris, in whose family the Salem delusion started, the spark he extinguished might easily have been fanned into such a flame as that kindled in Salem in 1691.

The memory of Mr. Dane's scepticism and incredulity doubtless still remained when the Salem girls were taken to Andover, where in the church, after service of prayer conducted by Rev. Thomas Barnard, colleague of Mr. Dane, they gave evidence as to who had bewitched Mrs. Ballard, one of the church members. Not too popular at this time, doubtless, was Mr. Dane, the memory reviving of his course in the witchcraft case of 1658, and also of his appeal to the General Court when, after the parish had called Mr. Barnard to be assistant pastor, it deemed it need no longer support Mr. Dane, and might dismiss him from office. The General Court then advised, which was equivalent to ordered, the Andover church to pay him at least thirty pounds per annum, and, "if his necessity should require, a fuller supply." This settled the dispute, but the memory of it must have stimulated the opposition to Mr. Dane in the exciting times of 1691–92. However this may be, several of his family were accused, and himself under suspicion of heresy, because he opposed the enforcement of the Bible command, "Thou shalt not suffer a witch to live"; but he carried himself through it all with a courage that did not falter, and with persistent labor for the accused of which he did not weary. The impress of the man must have been felt for generations. Charles Upham, easily first authority on the subject, says, "Rev. Francis Dane deserves to be recognized pre-eminent, and for a time almost alone in bold denunciation and courageous resistance of the execrable proceedings of that dark day."

On the death of Mr. Dane, Feb. 16, 1697, Thomas Barnard, who had been his colleague during fifteen years, became sole pastor, receiving, as had been promised, the same salary as had hitherto been paid to him and his associate. Samuel Phillips of the South Church, whose ministry during seven years was contemporaneous with his, writes of Thomas Barnard as "An able Minister of the New Testament and a faithful Steward in the house of God; naturally caring for the flock, and was therefore gentle as a Father, yet maintaining Government and Discipline in the Church; very compassionate to those in Distress, and, like Saint Barnabas of old, was truly a Son of Consolation; also very obliging toward all men; . . . also grave and instructive, and yet cheerful in Conversation; . . . and, which was very much his ornament, he was truly of a meek and quiet spirit, and was clothed with Humility."

The subject of this eulogy died Oct. 13, 1718. The parish appropriated twenty pounds sterling to pay for the funeral expenses. This large sum implies no unusual pomp or ceremony, since the treasurer's account shows it included the mourning apparel of the pastor's household.

Thomas Barnard's successor was his son John. The people who called him to their ministry were familiar with his life from his youth up. He had taught in the grammar school of his native place, and his pupils treasured no such memories of his

discipline as would lead them to vote against his settlement. The prophet was honored in his own country and in his own house.

The record his father made of church meetings tells of nothing that is wrong, but of much that is praiseworthy. The good he jotted down, of the evil he made no statement whatever.

For ten years John followed in his father's steps; but, after that, we find detailed record of the sins of neglect of worship, intemperance, profanity, slander, and other worse offences of which church members were found guilty. The penalty, invariable for misconduct, was either suspension from the privilege of communion or presenting their children for baptism. The record is far from bearing out the statement found in one of our histories of Andover, that "to come before the church and confess moral obliquities was an every-day occurrence." There are enough entries, however, to show that church members, then as now, needed, for the approval of their fellow-men, to bring forth fruits meet for repentance, and to be justified by works. No room was there in those days for charges of heresy, since long before Mrs. Hutchinson and Roger Williams and the Quakers had been banished or executed; and unadulterated Calvinism held despotic sway. No cases of trial for heresy are to be found in the records, while yet the seeds of it found lodgment even in the pastor's mind; and suggestions of Arminianism, synonyme in his day of Anti-Calvinism, were flung at the good man's head, to disturb his serenity and quiet. During the later period of his ministry occurred the "Great Awakening," during which New England was lashed into such a frenzy of religious excitement as was never known on this continent before or since. John Barnard, together with many of the ministers of Essex County, united in a protest against the methods of Whitefield and against his admission to the pulpits of Massachusetts.

The great revivalist aimed his sharpest weapons against those under suspicion of Arminianism and Arianism and against all who would not co-operate with him. "He seldom preached," wrote Dr. Chauncy, "but he had something or other in his sermon against unconverted ministers. He spoke often of them as though they were, for the most part, carnal, unregenerate wretches." Those who sustained Whitefield fully expected that his labors would give currency and popularity to the old Calvinism; yet no event, so historians of all shades of thought seem now to unite in thinking, gave such an impulse to contrary opinions, and from that time Arminianism and Arianism were firmly established in New England. Among those, as we have said, who, for their stand against Whitefield, were brought under suspicion as being "Calvinists not after the strictest sect," was John Barnard. Through all the whirlwind of discussion in which he was thus involved, he kept the respect and love of his people; and the friendship of Mr. Phillips of the South Church, with whom till his death he had frequent exchanges, was not seriously impaired. Yet from this time on the North and South Parishes lived in a somewhat different atmosphere of religious thought. The pure spirit of religion kept firm hold of both, while the doctrinal tendencies threw them farther and farther apart. John Barnard died June 14, 1757.

The next pastor of this society was Rev. William Symmes, ordained Nov. 1, 1758. The date of ordination was fixed for the third Wednesday in March, 1758; but, owing to sickness of the pastor-elect, it was not till November 1 that he entered on his ministry here, together with his wife, to whom he was married on the same day. His parish had waited long and patiently till his health was restored; for during five months in which he had preached as a candidate, prior to his call, boarding meanwhile at the widow Barnard's, they had learned to know and admire the man. He had, indeed, qualities of mind and heart that won their mental respect, and drew affection to him. The first half of his ministry was, all things considered, the gloomiest days of the colony, while the French and Indian War was waged, and in the Revolutionary War the colonies wrested their independence from the mother country. The currency of the colonies was worth so little that in 1780 it was voted "to raise £1,940 to pay the deficiency of Rev. William Symmes's salary, which is estimated with the money already given him equal to the £80 contracted, to the

commencement of the present year of his ministry." Mr. Symmes thanked the society for its kindness, and voluntarily relinquished $1,000 of the sum voted him. He would help his people bear their burdens.

Honored and loved, held in high esteem by his people and the clergy of his time, Dr. Symmes—his Alma Mater had given him the honorary degree of Doctor of Divinity—died, May 3, 1807. "In opinions," says Dr. Abbot, "he accorded rather with Arminius than with Calvin, and with Arius rather than Athanasius." In confirmation of this is the introduction (vote of March 6, 1800) of Belknap's Collection of Psalms and Hymns for use in Sunday worship. This collection, while expressing the utmost love and reverence for Jesus, gave him a High Arian exaltation, and omitted or altered all reference to him as God, and all intimations of a Trinity in the divine existence. This parish was moving on, if slowly, yet surely, to the place it now holds in the liberal wing of the Congregational body.

After long hearing of candidates the society voted "to concur with the church in giving Mr. Samuel Gay a call to settle in the ministry in said Parish. Yeas, 78; nays, 7."

Voted "to request him to supply the pulpit till that time." (Of ordination.)

In 1809, July 17, it was voted "that the desk, deacon's seats, and pews each side of the deacon's seats be kept for the council."

Voted also "that the body of seats and pews, all except the wall-pews, be kept for the church and parish."

These votes evince a very lively interest in the proceedings of the ordination council and its results.

When the council was held, all publicity given to its examination of the candidate, it turned out that Mr. Gay's views were more rigidly Calvinistic and Trinitarian than the people could approve; and the ordination services were not held. In my limited reading, I find no parallel to this action of this parish.

To what shall we ascribe the great change in the attitude of the society toward Mr. Gay, that had been effected between the time when a nearly unanimous call was given him and the day appointed for his ordination? It is extremely probable that Mr. Gay's preaching during the interval of five months between his call and the day appointed for his ordination had revealed more of his theological views than had been shown in the sermons he preached as candidate for settlement. However that may be, the society was convinced that it was advisable to take the course they did rather than ordain one whose doctrinal opinions were so out of harmony with their own that they could not give him that earnest and hearty co-operation that every pastor should expect from his people. With much research to find some contemporaneous account of the proceedings of this council, I have been unable to find any report of them whatever.

Mr. Gay was ordained as pastor of the First Congregational Society in Hubbardston Oct. 17, 1810. The church members had voted 5 in favor of, 5 against, his settlement, and obtained a vote to call him by illegally inviting two or three members of churches out of town to assist them, and give a majority in his favor. Some church members in Hubbardston deemed him too liberal in his doctrines. When the parish voted in concurrence, there were 101 votes in his favor to 2 on the other side. The Church Covenant in Hubbardston, adopted under his ministry May 3, 1811, was in strictest harmony with the Westminster Catechism. During his ministry the church in Hubbardston divided, Mr. Gay going with the Trinitarian portion, and continuing his pastorate with them. I have given so much time to this episode because it was a crisis,—a turning-point in the society's history.

This society now again sought a pastor of similar tendencies with their own, of a milder type than they deemed Mr. Gay belonged to. They found him in Mr. Bailey Loring, a graduate of Brown University, class of 1807. His room-mate and competitor for first honors in college was Adoniram Judson, name so illustrious in missionary annals. Immediately after graduation Mr. Loring began the study of divinity with Dr. Allyn of Duxbury. Desiring to become a student of the Andover Theological School, he was told by Prof. Pearson that he could not enter the ministry with the sanction and license of the school if he held views different from those laid down

in the Andover Creed, which was then taught by those who believed in it. He therefore returned to Dr. Allyn, and completed his studies under his guidance.

Mr. Loring was ordained Sept. 19, 1810. While in full sympathy with the liberal movement in theology, he was reluctant to recognize the line that was drawing between the two branches of the Congregational churches, and held friendly relations with both of them so far as his exchanges were concerned. So late as Nov. 2, 1827, he was one of the council at the ordination of Milton Badger as pastor of the South Parish. There is a tradition that at the meeting of the above council, when Mr. Loring asked a question that was not well received, he remarked that he "perceived he was but a carnal spoke in their spiritual wheel," and withdrew from the assembly.

It was not till long after Mr. Loring's ordination that the denominational lines were drawn so rigidly that pulpit exchanges between Trinitarian and Unitarian preachers became very rare. In 1824 James Walker, a man always well guarded in his statements, wrote (*Christian Examiner*, Vol. I.): "It seems that a part of the Congregational clergy of New England have come to a determination to refuse all ministerial intercourse with such of their brethren as differ from them on certain speculative points. The town or parish cannot be named where the people, or any considerable portion of them have requested or sanctioned its adoption without being put up to it by the undue influence of the clergy."

There are many now, among both clergy and laity, who look back upon the Unitarian Schism in New England as a tragedy as needless as it was wrong, and damaging to both sides. The spirit bonds of fellowship are happily, in these later days, drawing them nearer together.

It is evidence of Mr. Loring's clear judgment and conciliating disposition that he was spiritually and intellectually well equipped as a preacher, that not till 1834 was the Trinitarian Calvinistic Church of North Andover formed, to which this society contributed seven members, one male and six females, dismissed to join that organization. There are many now living who remember Mr. Loring, and who joined in the tribute of loving regard entered on the Parish Record, of which the following is brief extract: "Resolved, . . . that as a pastor he was instant in season and out of season in visiting the sick and relieving the distressed, so that every member of his society was sure of finding at all times and under all circumstances of life a friend, adviser, and comforter in his minister, and that by his death the cause of education, morals, and religion in this society and community has lost one of its strongest advocates and most sincere supporters."

Of the pastors since Mr. Loring—of Francis C. Williams (1850–56), Charles C. Vinal (1857–70), John H. Clifford (1871–83), I may not speak. Gracious and tender memories are revived by the benediction of their presence. In your minds and hearts is their unwritten eulogy.

During the period since Mr. Loring's death, almost contemporaneous with the time your present pastor entered on his professional work, there have been great changes in the aspect of religious thought, in which all denominations have had their share. In the early days that saw the separation of what were the two wings of the Congregationalist body with slightly different feathers, the churches termed Orthodox remoulded their covenants, making them essentially restatements of the Shorter Catechism. Unitarian churches followed very closely in their wake, giving expression in their covenants to the religious belief upon which for many years there was very general unanimity of opinion. After a while the covenants which in early days were bonds of union came to be bars of division. The time came erelong when the thought of the people was not expressed by the covenant adopted in the early days of Mr. Loring's ministry. They could not sign articles of agreement which were not sum as well as substance of what they thought a covenant should be. So in 1886 the church was reorganized under the following statement of the spirit and purpose cherished by its members: "We, the undersigned, unite under the name of the North Parish church of North Andover. In the love of the truth we join for the worship of God and the service of man, and that we may co-operate in the study and practice of religion pure and undefiled. Whatever services may be maintained or measures

adopted by the majority of this Union, perfect freedom of conscience shall be allowed to each member as to participation therein."

"BRYAN MAURICE," BY WALTER MITCHELL.

A CRITICISM BY URSULA TANNENFORST.

At the time that "Robert Elsmere" was in the full tide of its first popularity a book was published by Thomas Whittaker of the Bible House, New York, called "Bryan Maurice, or the Seeker." It was not a new work. It had been issued as far back as 1867, and was written by Rev. Walter Mitchell, at that time rector of an Episcopal church in Philadelphia. The motives for its republication were candidly stated, in characteristic style, by the New York correspondent of the *Standard of the Cross*, who says: "The hero is a Unitarian minister. He is in search of the truth: he finds it, and becomes a minister of Christ in the Church. There is story enough in the work to interest, and its argument is irrefragable." *

The latter statement may well be challenged, since the arguments put into the mouths of various interlocutors, whether orthodox or otherwise, are mostly uttered with a certain naïveté which is almost startling and may sometimes provoke a smile. The whole tone of this, in many respects, interesting work is one of a freshness and simplicity seldom to be met with in these days, and rather remarkable even for thirty years ago. Perhaps we might express this atmosphere pervading the novel as being that of a genial boyishness. It is by no means without cleverness, and contains a good deal of humor. Many things are described with a fidelity amounting nearly to power. In spite of its tendency toward theological discussions, it is seldom dull. Whatever we may think of its author's dialectic abilities, we must own that the book bears traces of being produced by an earnest, thoughtful, and cultivated mind, even while we may smile at the idea of any one thinking that such a performance as this readable story can be called an "antidote" fit to go with the "bane" of "Robert Elsmere," or could for a moment have sufficient force for it to serve as a "counter-blast" to that powerful book.

As a mere novel, it may be called pleasant reading, dealing largely with what seem to be very faithful pictures of a young American's life when travelling in Italy, some forty years ago. Bryan Maurice, to whom we are introduced when he is dolefully sitting alone in his chilly den in a hotel in Faenza, on his way to Rome, is a young New Englander, three-and-twenty, orphaned and well-to-do. He is a Unitarian by blood and training, but has never been baptized. He knows little about Episcopacy; and much space is devoted by the author to describing his gradual acquaintance with its dogmas and its ceremonies, in the intervals of very worldly though innocent pleasures during a winter in Rome. One of his first experiences is attending upon the death-bed of a friend and fellow-student from Harvard who suddenly succumbed to a lingering decline. Some artistic skill is shown in the descriptions, first of Maurice's Christmas morning service at St. Peter's, where he sees high mass celebrated by Pope Pius IX. and is thrilled by the unlooked for majesty and splendor of the scene, and his evening, of the same day, when he supports in his arms his dying friend, while the latter receives the communion from an American Episcopal clergyman, destined to become a powerful agent in Maurice's eventual conversion. He is, of course, not without strong temptations to join the Romish Church, some of whose members are angling for him rather openly. He becomes well acquainted with a young Quaker lady from Philadelphia, Ellen Winrow, who, with Quaker frankness, confides to him (while he is taking her home one evening when she had got separated from her party in the streets of Rome, then by no means safe) how she had had such leanings toward the Episcopal Church that she had availed herself of the chance offered, while on a visit to an Episcopal friend in New York, to be baptized, without

* One feels almost tempted to suggest that the sub-title of this book should be "For Lack of a Liturgy," since the main reason for the hero's dislike to Unitarianism seems to arise from its want of forms, such as was once the case, and is now in process of remedy.

her parents' knowledge. This fact he prevails on her to make known to them, while himself forced to envy her for her spirit of devotion and steadfast faith, such as he himself longs for, but cannot win. He mingles much with American society in Rome. Clever descriptions are given of the Minerva-like young lady from Boston, with her startling theories, and the dashing girls from New York, eager to captivate foreign titles. The gist of the story, however, is of a theologic character.* Maurice (whom no reader can help liking for his clean-souled, healthy, honest nature and genial qualities) makes friends, as already mentioned, among Catholics and Anglicans, entering upon discussions which tend to keep him dissatisfied with the sort of religion he had known at home. Perhaps he might best be described by saying that he is one of a class of young men who absolutely require something of an external and dramatic nature to satisfy their cravings in religious matters, who, as it were, are forced to gravitate either toward Romanism or Ritualism in order to find what they need. Such men are not the wisest or the strongest among us; yet they exist by the score.

The first half of the book is the pleasantest, its frequent conversations on serious topics (wherein poor Maurice is invariably made in some way to lower his flag before his interlocutor, generally a member of the Episcopal Church or "the Church," as they love to call it) being varied by the stir and excitement of his travels. Business connected with his dead friend calls him suddenly home. During the voyage he gradually falls in love with Miss Winrow, who, with her parents, is among the passengers of the ill-fated "Mystic," the name being evidently intended for the "Arctic," who sank, after a collision, in September, 1854.

The scene describing the shipwreck is, artistically speaking, the best in the whole book. Simple, clear, heartfelt, and free from extravagance, it might well do credit to a much more practised writer. Just as he has spoken a few words about his love and his recent hopes, Maurice is swept from the sinking deck and from Ellen's side. With her parents she vanishes beneath the waters. Maurice is able to cling to a beam, and is fortunately entangled in something which keeps his head above the surface after he has lost consciousness. When he awakes, he finds he has been picked up by a fishing schooner, bound for Marblehead. During the intense excitement following on this experience, fresh from the loss of Ellen, he resolves to become a minister; and we soon find him at the Cambridge Divinity School. Unitarians of to-day would be likely to smile at the dialogue held, in strict confidence, concerning the new neophyte, by a couple of professors, one of whom asks whether the young man "will do." "He must do" was the reply. "We want something decent in the Divinity School terribly. . . . I don't think it wise to draw the line too narrowly, of course, but Parkerism is just swamping the school." He goes on to tell how he had sent Maurice to consult "Swivel" (to whose personality we have no clew), who had told him "that ultra-Calvinism was the real teaching of the Thirty-nine Articles." He had himself followed up the advantage by taking the young man to a session of the Episcopal Convention. "It was a bold stroke; but, as luck would have it, the bishop was not in the chair, and a very undignified squabble was going on between the presiding officer and one of the brethren." Having disgusted him with Episcopacy as best he might, he persuades him to remain a Unitarian.

Much humor and some cleverness are shown in the series of pictures given us of the young theologian's Cambridge life. He forms an intimate friendship with Salstonstall Wise, a fellow-student rather more at sea on religious subjects, and more inclined toward Orthodoxy than himself, in spite of his assertion that he detests Episcopacy, root and branch. Exemplary though they are in conduct, their chief amusement might be defined as religious dissipation in the shape of running off on Sundays to any sort of worship (other than Unitarian) which the Boston of their day could afford. Wise's family, indeed, are somewhat shocked to find how their steady nephew and his friend, when they drop in to dinner, are sure to have spent their Sunday morning in what the elders are soon ready to

* It is right to state that the author declared that his work must not be taken as an autobiography, though we fancy it must contain much of his own experience, in an idealized form.

wink at as a "sort of theological wild-oat sowing," to be viewed as "preparatory to a staid settling down into the Unitarian compromise." They went to high mass at the Romish cathedral, and "the intoned litanies of St. Polycarp's," as the then leading High Church of Boston is called, to say nothing of other places of worship, all, of course, being made to serve the writer's main object of displaying his own reasons for believing Unitarianism to be dry, stale, flat, and otherwise unprofitable. An elaborate portrait (probably drawn from life) is presented of the Rev. Turinell Hooper, one of the ministers who had decided Maurice to enter the Divinity School. "He was often called behind his back 'the Bishop of Boston.'" Meanwhile Maurice, like his chum, continues to drift into Episcopal ways still more. We are made to accompany them to an Ascension Day service at St. Polycarp's ritualistic church, after the pair of young men had with difficulty contrived to make out that Ascension Day did *not* come on the first Thursday after Easter, and cannot help feeling a sort of amused though not altogether admiring sympathy for their evident enjoyment of the floral decorations, surpliced choristers in procession, and other innovations of forty years ago.

The lively element supplied by the witty Salstonstall Wise is suddenly withdrawn by his flinging up theology, and going off to Europe as a private secretary, as he says, "to try diplomacy till I can get clear beliefs about something." Before very long his friend is startled by a rumor that Wise has been "received" into the Romish Church, which greatly disturbs him, though the next letter from the reputed pervert says nothing about religion, but is "devoted to gay, operatic criticism." Maurice is licensed to preach, though without being ordained, and departs for a small town in Connecticut. On his way, he, of course, makes a new friend in the shape of a young Episcopal clergyman, who, equally of course, is made to confute all of Maurice's arguments. The best part of their conversation is its interruption by a rough-looking man, seated near them in the cars, who exclaims: "Look here, Mister! I waant to know if you hold that a man's a-goin' to hell because he don't swaller all you parsons preach? I don't believe there is any hell. It's all for frightenin' folks into your meetin'-houses where you can get money out of 'em. I'm a liberal man, and don't hold to no 'mersion, sprinklin', nor nothin' of the sort. If a man does as he oughter, and votes the free-bill ticket, and don't drink no rum, he's about right for this world, and the next, too."

He is disappointed, at his destination, by being frankly told that the society to which he had been called had decided to retain their former pastor for another year, because "there is something about the name 'Unitarian' which goes hardly here," also that the said pastor had "come out on the Fremont ticket without reserve." Meanwhile Maurice, lingering for a few days in what we are forced to believe intended for Middletown, is enchanted by his visits to the chapel of the theological seminary, where he again meets his new friend. He settles down to the charge of a small parish in the State of New York. After getting through his first two services on Sunday, he goes off to soothe his fatigue and nervousness by the Episcopal service, with the usual result of feeling drawn to it anew. Of the Congregationalists in "Norowam" we hear that "the Baptists had nibbled at their edges, the Methodists had plundered them at the close of a grand revival, and, worst of all, there had been a steady drift of the young people into St. Jude's." Maurice is not quite happy in his new sphere. He is socially somewhat above the interests of the country town, and, moreover, is made to feel an unpleasant uncertainty regarding his own methods as compared with those of his orthodox acquaintances, who (to quote a familiar phrase) are "cock-sure of everything." Clever sketches are given of the lot of a Puritan divine in an old-fashioned parish, where "either they must rule the congregation or let the congregation rule them." He did not give satisfaction to many, who asked, "Why don't he pitch into the doctrine of the Trinity, or go it strong against hell-fire?" Complications too intricate to describe arise, ending in Maurice giving up his cure, and again falling in with Gardiner, the Episcopal clergyman whom he had known in Rome, who soon persuades him that he is not in the right place,—as, in one sense, he assuredly was not,—and urges

his joining himself to the Episcopalians without delay. He sends in his resignation from the Unitarian ministry in the face of strong inducements to remain, being offered a wealthy parish. Clouds descend upon his worldly prospects, and he is in danger of losing his whole property through another's misconduct; but his horizon begins to brighten, and he sticks fast to his hope of joining "the Church." Even to the last he suffers from a certain irresolution. He almost compels himself to depart for "Broadwater," where he seeks out the famous Divinity School, while his long yearnings after the Episcopal Church are at length satisfied by his being presented to the bishop, who baptizes and confirms him in the chapel that same evening. During the ceremony of baptism he becomes aware that one of his two witnesses is no other than his friend Saltonstall Wise. When, a little while after, the candidates for confirmation are told to come forward, Wise is still at his side, as one of them. Meeting after service, the two friends hold counsel. Wise, full of humor which nothing can subdue, tells how he had actually taken "sub-deacon's orders" in the Romish Church, being in desperation, and, as he said, determined to "go it blind." His capability for what might not irreverently be called kangaroo-jumps in matters of religion continues to show itself by his speedy weariness of Romanism and disbelief in the validity of his orders. He was now full of the hope of becoming a clergyman in the Episcopal Church, into which he had been baptized some two months before, having been asked by the bishop to stand sponsor that evening for a young Unitarian, without knowing it was to be for his friend, whom he had not met for so long.

Maurice in a day or two found himself compelled by business to make a journey which caused him to stop over Sunday in Philadelphia. He starts out to find a church, having been directed at his hotel to make his way to a certain one "facing one of the western squares," to which strangers liked to go. On his way thither (it was evidently Holy Trinity, the parish of Phillips Brooks) his attention is attracted by a brown Gothic church, minutely described, which we have no difficulty in recognizing as St. Mark's, the one of which Dr. Mitchell was rector for about two years.* He goes in and joins in the morning services.

The human interest of the story (whose atmosphere, despite so many religious discussions, remains ever sweet, sympathetic, and pure as the breath of a pine forest) now comes more prominently forward in the minutely and delicately touched scene which follows. Although well used to the ways of novelists, we had thought, like poor Bryan Maurice, that his Ellen had been lost in the shipwreck with her parents. It was not without a certain shock of glad surprise that we read, in this concluding chapter, how the lady, in slight mourning, whom the young convert to the Episcopal Church sees in a pew in front of him as he remains for his first communion, and whom he notices for a certain familiar air and look of patient waiting, such as had characterized the fair Quaker girl, is no other than Ellen herself, whom he meets face to face ere they leave the church. She had been rescued, like himself, and, being first taken to Newfoundland, and thence to England to join a brother who was there, her name had not appeared among those of the saved passengers,—like Maurice, who had reached home before the others, and not been mentioned among them. After this reunion there is, of course, little more to be told us, save of the marriage of Ellen with Maurice, who becomes a clergyman in the Church of his adoption, as also does his restless friend Wise, concerning whom it is hinted that he may be made a missionary bishop.

We cannot think that Unitarians need feel their faith in danger from the teachings of this book, where a singular and not unpleasing mixture of talent, feeling, culture, humor, and other desirable things is so strangely and continually jumbled with an almost puerile simplicity, and that childish passion for theatrical externals in matters of religion which has turned many "High" Episcopal churches into a sort of opera-houses, fit only to attract and hold the weaker brethren. The practical moral, we

*He is said to have been "a man of much learning and intellect," who, in consequence of non-agreement with his vestry, preferred to resign. He must have been in Philadelphia about the time that his novel was published; has since held a cure in New England and wrote another story some few years back, which we have not read.

should say, lies in the fact which Unitarians themselves have now grown to recognize,—that the coldness and ultra-formlessness of Unitarianism of a generation ago resulted (as a writer in the *Unitarian Review* put it, a few years back) "in training up a set of young Episcopalians," who ran off to a form of worship which gratified that longing for "sweetness and light" inherent in the human heart. The fact that the High Episcopalianism of to-day has rushed into extremes deserving only a mingled sneer and smile does not really affect the main point.

Puritanism has handed down to its descendants an heritage of intense, repressed emotional power, which now seeks its outlet in a thousand forms of our restless American life. The imaginary case of Maurice is one to which we all might find a parallel. He fled from the bareness of the Unitarianism of his time, in wild search of that color and flavor, that satisfaction of the imagination and the æsthetic nature, which is ever prompting Quakers to forsake the meeting, and perhaps become Roman Catholics, in their passionate revulsion from the cold starvation of their youth. We must utterly demur to Wise's outburst in a letter to Maurice, saying, "You are not satisfied with Unitarianism: none of us who are good for aught are." None of us, indeed! This covers rather too much ground. For young men, however good and well-intentioned, like the hero of this book, who are so full of *das Ewig-weibliche* that they pine for vestments, crosses, candles, and feel quite destitute of spiritual backbone unless supported by "church authority," such a step as that of Bryan Maurice and his changeable friend Wise may seem logical and desirable. That the truly strong and worthy young American of our day, whether in "the Church" or out of it, is to be caught and held by any such ecclesiastical cobwebs, we should be reluctant to believe.

Symbolism, however it may well be valued as an elementary force in the social order, is a power that is on the decline. It is (as has been said of fire) "a good servant, but a bad master." The feeble youths who are caught by the beauty of a surpliced choir in procession, with a crucifix borne in front, are not those to whom we turn our eyes in searching for the typical men of our country's future. It may be better for such weaklings, with their soft heads and (in so many cases) their good hearts, like that of Maurice, full of truly Christian charity, to belong even to a ritualistic church than to none at all. They have, at least, that sense of rest and security for which they sigh, to say nothing of that vent for their excitability which the father of a pronounced young ritualist pastor well expressed when, on being asked what he thought of his son's devotion to a certain church, he said that it was "better than drink." "Excitement," as Robertson says, "has its uses"; and he himself has been said by his biographer to have "invariably felt the need of forms to support spiritual life." That the spiritual life, after all, shall be ours, whether linked with forms and symbols or not, is the true question. As Robertson again has put it, "The things to be anxious about are, not baptism or confirmation, but the things for which baptism and confirmation stand."

AN AUTUMN LEAF.

A nursling of the under-green,
A tethered wing I poised between
A heaven above and heaven below—
Twin Sisters, mirrored in the glow
Of limpid waters—where the Breeze,
Blind comrade of the listening Trees,
Came wakening with soft caress
The shadows dumb and motionless.

There once, at summer's close, a flame
Of fire and song, a Redbird came,
And, perched upon my parent limb,
Outpoured his soul. From joy abrim,
The bubbling vintage of his brain,
I quaffed, the while each fibre-vein,
Deep-reddening with emotion, stirred.
Alas! he heeded not nor heard!
But when he ceased, and flew away,
A panting prisoner I lay,
Close-fettered, till the kindred fire
Of frost lit up the autumn pyre:
Then, suddenly, the tidal swell
Of sap receded, and I fell.

—*John B. Tabb.*

"Love never dieth." We learn this as a promise. We get, after such suffering as involves as it were a new birth and other faculties, to *know* it as experience.—*George S. Merriam.*

OUR WORK.

ADDRESS BY REV. GEORGE BATCHELOR, SECRETARY OF THE AMERICAN UNITARIAN ASSOCIATION, DELIVERED BEFORE THE NATIONAL CONFERENCE AT SARATOGA.

What does the American Unitarian Association hope and expect for the Unitarian Church of America, and why does it, according to its resources and ability, strive to extend the borders of that Church and increase the number and influence of its organizations?

The answer to these questions is found in the statement that the Church, and that which it represents, is now, as it always has been, the most energetic element in the associated life of mankind; that for good or for evil it stands among the master-forces of the century; that it must lead and govern men, or it will corrupt and hinder them; that for the purposes of society, whether men know it or not, it is of the utmost importance that the power which now flows through the Church and that which the Church represents shall be generated in greater abundance, and in its purest form be applied as the motive force in our advancing civilization.

THE POWER OF RELIGION.

On the surface of things, men in our time seem not to be religious; and yet one of the plainest facts in the tremendous drama the nations are now playing is that, debased as they are, antiquated and outworn as they seem to be, the religious beliefs of the world are the dominant element in every national problem and in every international conflict. Europe and Asia stand foot to foot and hand to hand in the mighty struggle between civilization and barbarism, and the nations of Europe hold each other in awe with fleets and fortresses and standing armies. And yet weightier than artillery, more impregnable than fortresses, more venerable than any dynasty, more potent than commander, prime ministers, king, kaiser, or tsar, rises the religious belief of each tribe, nation, and empire. In the name of his prophet and for the sake of his religion the Turk, bareheaded and barefooted, marches happily toward death. Therefore, the commander of the faithful can light the fires of war along the frontier lines of Europe and Asia. His adversaries are princes, potentates, and powers. But they all, emperor, tsar, Queen of England and Empress of India, with their proud prerogatives of personal power and civil authority, would "become like one of us" if at any time they should deny the creed of their fathers and their church, and assert the claims of an alien faith. So powerful is religion, the umpire still in the Supreme Court of the nations!

MODERN CONDITIONS.

But to come nearer home, and to the conditions which affect the common life of mankind, we see all about us the same remarkable display of the power of religion; and, what is more to our purpose here to-day, we see the need of making that power the controlling force to bring decency, order, and righteousness into the headlong race and scramble of an intellectual progress and material success which men and nations are now running. To this generation the intellect has opened a new world, in which are mines of valuable knowledge, cataracts of material power, and torrents of social energy unknown before. As it has always happened when a new country has been opened and new sources of wealth have been discovered, the primitive instincts, appetites, desires, and ambitions have rushed in, and with eagerness have sought their appropriate satisfactions. That is as it should be, for upon the passion and power of human nature depend the permanence and progress of human institutions. But it is not as it should be when these permanent instincts, passions, appetites, and ambitions take and hold the seat of authority. They are the forces which generate material prosperity. But they are not the rightful captains of industry. They are the horse, foot, and dragoons in the army of progress. But they are not the lawful commanders. Upon the field of intellectual acquirement and material prosperity the nobler forces—love, honor, righteousness, and the ideal hopes of man—are slow to come. But in the rightly constituted society they always arrive; and, when they arrive, they rule. These commanding things are represented by the Church, and by no other institution.

THE UNITARIAN DUTY.

Do we need now to drive home this lesson and to enforce the moral of this recital of facts? Do we need to say that here is the unique opportunity of the Unitarian Church, —that, with its simple declaration of faith in love to God and love to man, it sets free the ideal hope, and ought to proclaim it with power throughout the land which we inherit?

Joseph Le Conte (venerable name) says, in the name of Science (and no one has a better right to speak in her name): "The scientific and the moral idea must go hand in hand.... Our knowledge has run ahead of our virtue. Our scientific progress is far greater than our moral progress. The platform on which society stands is all crank-sided: the scientific side is too high for the moral and religious side. I call on you, cultivators of art and preachers of religion, that you hold up your end. I know it is by far the heavier end; but the more is the reason why you should lift heartily and with a will, and, more than all, that you should lift all together."

We may go farther than that, and say that upon that platform Religion must take her stand, and call into her service all the forces of science, art, and technical skill, and command all men through their consciences to make the lower energies which they control serve the higher powers which they obey.

THE UNITARIAN OPPORTUNITY.

This work some church must do better than any other. Shall it be our Church or another? The Association which we represent, and which this Conference has authorized to work in its name, believes that before us is set the open door; that, among the seventy-five millions of people in Canada and the United States, the seventy-five thousand who consent to be enrolled with us have rendered to the civilization of the world services which may be set beside that of any other similar group on any continent without shame. It believes also that, if we only knew it, and would open our minds and hearts and hands and purses to the quickening power of the truth, we might cause our honorable record on the Pacific Coast to shine with new lustre, we might make the churches scattered along our inland rivers and lakes, from Montreal to New Orleans, reservoirs of moral power, we might put a higher thought and a higher ideal at work among the Titanic energies of a commonwealth like Texas, and we might come to our own in the Middle States and New England.

LIBERAL ORTHODOXY.

One thing we have done which is a sign of what might be. Wherever any man breaks away from a creed that binds him, and preaches a gospel a little more humane and generous than that which is current in the church to which he belongs, he is straightway accused of being a Unitarian, whether he be the Bishop of New Orleans or the minister of the Old South Church in Boston or of Plymouth Church in Brooklyn. We have made our name everywhere the sign of the larger hope, and they who do not care to share with us the odium of heresy are compelled to assert that the good things which they claim came not by our ministration and that they are not of our fellowship. Their formula is, "Unitarianism has done a noble work in the past; but its prophets are all dead, and it has now no vision." To all such we say, "Let every man march to the music that he hears." But some say, Why not give up the name which is an offence, why not rid ourselves of a record which is odious, why not make it easy for all good men to join us by hauling down the flag of Unitarianism? We have to go back so far as to Job to find a fitting answer :—

> "Let mine adversary write down his charge:
> Truly I would wear it upon my shoulder;
> I would bind it upon me as a crown.
> I would disclose to him all my steps;
> I would approach him like a prince."

The odium incurred by our fathers and which we inherit was caused not by wrong-doing, but by right-doing; not by falsehood, but by truth; not by disloyalty to human rights and liberties, but by fidelity to them.

THE CHURCH AND SOCIAL PROGRESS.

But beyond all these questions lies the ever-present problem how to attack the evil of the world, how to increase the total stock

of its goodness and wisdom. Just now, as we attempt to shape new methods to match the new times, we are met in unexpected places by the pessimistic and Calvinistic conception of human nature which has terrorized the past. The evil of the world is regarded even by advanced reformers as a natural and inevitable product of human nature, something which can be headed off, beaten down, crushed, conquered, and suppressed. That means war against humanity, with all the advantage on the evil side. These riotous, tumultuous energies which are rushing through all the channels of business, politics, and social life, must indeed be mastered; but they must be mastered from within. We need great men and women, persons of native force and ability, men of administrative faculty, able to gather and control stupendous natural resources. When they arise, they will not be bound by law, kept back by penalties, or made harmless by arrangement. They will be self-centred, free-moving, inspired to use their great abilities and opportunities for the common good. The church which produces such men and women will do its part in shaping the growth of modern institutions. We ought to desire for our Church a larger place in the national life; but the American Unitarian Association takes no interest whatever in building another small denomination having sectarian walls with "exits" and "entrances" carefully contrived to keep in or to keep out saints, sinners, or any other unclassified members of the human family. It does hold that it is its duty to assemble in freedom as many as possible of those who are willing to work together for the common good through our literature and our churches.

Churches are of two kinds,—the institutional church, which is the church of the individual, and the parish church, which is the church of the family. The institutional church may be made increasingly an agency for good. It will reach those who read and think and doubt and work along the groove of their own individuality. It will gather up the scattered and unorganized and unchurched members of the community, and may in all good ways serve the public.

But the homes of the people are the units of the national life. When homes enough are rightly ordered, the common life will be pure and strong. The advantage of working through well-organized parish churches is that we reach thus the children, the family, the domestic relations, and organized society. While the unchurched fathers and mothers of a generation are grappling with their doubts and making up their minds what to do next, the moral natures of the boys and girls of that generation may be choked with weeds. Our method, then, is the old method, rid of all impediments of useless tradition.

THE AMERICAN UNITARIAN ASSOCIATION.

Our Association has always worked heartily and loyally with this Conference. In accordance with its advice, often repeated, it has engaged missionaries, maintained preachers in college towns, and kept in the field a corps of superintendents. Whatever this Conference has asked it to do, the Association has loyally attempted. But the work planned by this Conference required an annual income of $150,000. The churches have never contributed one-half of that sum. Caught, therefore, three years ago in the storm of financial disaster which swept over the country, we were obliged to disregard the advice of this Conference, and to adapt our annual expenditure to our annual income, or, following the example of many other missionary bodies, to incur debts which we had not the means to pay. We are happy to report to-day that we come here having the current year no obligations which exceed the average annual income of the last ten years. For this result we do not ask your praise, nor do we expect your applause. We only ask that they who are prompted to disapproval and thoughtless criticism shall bear in mind that the integrity and good repute of your chief executive body might easily have been called in question, and that the measures taken in their behalf have cost care and trouble to those who were responsible for them. Now with clean hands, with plans carefully laid, with innumerable demands upon our resources, we wait the word to go forward to larger things and the means with which to advance.

Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with year by year, and you will never be forgotten.—*Chalmers.*

OUR FREEDOM.

BY REV. M. J. SAVAGE, D D.

So accustomed are we to perfect liberty that it seems strange to us that all men everywhere should not have enjoyed the same freedom; and yet, as we look back over the three hundred thousand years that the scientific people tell us of, during which man has been an inhabitant of this planet, we note the fact that anything like a conception of liberty has been almost unknown.

In religion men have been afraid to be free. If we study intelligently, we shall not accuse kings and popes and priesthoods of mere cruelty. Sometimes they have themselves been the victims of this same fear. They have shared it with the multitude; and, granting their premises, that which seemed like outright cruelty on their part has been only tenderness and love.

No matter now how man came to believe that God had ordained certain forms of worship, certain beliefs which must be held, or that he would pursue those who dared to think for themselves with torture and everlasting burnings. No matter how man came to believe this or that, granting their premises, the suppression of this fatal tendency on the part of men to think for themselves was only kindness and love. Grant Calvin's premises, and the burning of Servetus was a thousand times justified. Why should a man, if he chose to imperil his own soul, risk the souls of his fellow-men by the egotism of having ideas of his own contrary to the direct command of God?

We need not think it strange, then, as we note that liberty has been the slow growth of centuries, and those who have dared to become its champions have paid for it the price of ostracism, of banishment, of torture, of death. I need not go into detail. You know the price that the great heroes have paid from the time of Jesus and Paul and Savonarola and Huss and Wyclif and Luther and Calvin and Channing and Theodore Parker, all the way down. You know the price that they have paid for this magnificent freedom, this our heritage which we take as naturally as we take the air that we daily breathe.

As yet liberty and order combined have been very rare in the history of the world. The attainment of that in government, as well as in religion, has been the most difficult achievement of the human race. The history of man has been an uneven balance between tyranny on the one hand and license on the other. Only in a few favored spots have there been groups of men who have learned to combine the freedom of the individual with social order and safety.

I must not dwell on the cost of freedom in the past. Let us see whether people have to-day to pay any price for their religious freedom.

It seems to me absurd sometimes even to talk about it. There is no more martyrdom, in the old sense, in this part of the world; and any man who is half a man, and who appreciates the worth of being able to stand on his own feet and to think his own thoughts, ought to be ashamed to talk of the difficulty of exercising his liberty in the modern world. And yet there are certain things that men must pay as the cost of it still. In certain quarters men must pay the price of business success.

I had a letter not long ago from a lawyer in the South-west, who said to me, "I am in perfect sympathy with your Unitarian ideas; but I do not dare to let it be known, as it would ruin my business." There is one town in New England where within ten years self-constituted committees from certain orthodox churches visited families newly arrived in the place, and told them it would be to their business advantage not to attend the Unitarian church.

Sometimes you must pay the price of social success. In England the Establishment overshadows the whole nation to such an extent that those who wish to be in the social swim must conform, and attend the national church. I know of cases in this country where women,—I say women, because women sometimes, not always, care a little more for those things than men,—where women go to churches other than Unitarian avowedly, as they tell their friends, for the sake of social prestige.

If you wish to be free, you must pay a petty price like that even now for your liberty.

Again, you must be willing to pay the price of thinking. Not a great many people do any thinking. Chauncey Depew once said that there were not more than four

hundred men in New York who ever do any political thinking. How many people do any religious thinking? I remember the story of a senator walking in the corridors of the Capitol at Washington with his head down and his hands behind him, and a man who knew him well asked another, giving the name, "Do you know what Senator Blank is doing?" "No," replied his friend. "Well, he thinks he is thinking," was the answer. There are a great many people who think they think, but only a few think enough to have anything worthy to be called convictions in religion.

You must pay the price of thinking. You must pay the price of having your mind open until the facts and evidence are in. I have noticed that it is always the smallest type of mind that gets made up soonest. I once went to one of the finest scholars in the land, and asked him a question; and he said, "I don't know; I haven't made a careful study of it yet." Most people I meet on the street would have known all about it. We must pay the price of careful and independent thinking if we wish to enjoy the liberty of having our own ideas.

Then we must pay the price of the pain of going out from ideas that are familiar and where we are at home, of going away from personal friends, away from religious associations that are dear to us. I know a little what that means, for I fought the battle through for three dark years. I doubt not there are many men in the pulpits of this country to-day who are waiting because they have not made up their minds yet that they can pay the price of this pain which is demanded of them as the cost of perfect liberty. They cannot bear to separate themselves from old associations, old names, old memories, and old ideas. And yet one of the last men to come out into this freedom, one who has spoken on this platform to-day, told me that he felt as if he were losing everything as he gave up one point after another; and it was only after he had surrendered the last point that he felt that he had gained a thousand times more than he had surrendered.

Why should we care so much for freedom? Why do we need freedom? For the sake of the truth. Do you know the moment a man begins to give a reason for being where he is, no matter what the church may be, that minute he has conceded the whole principle of rationalism. If reason be not the ultimate court of appeal, then there is no reason why you should not be a Mohammedan or a Hindu or a pagan of any type. If there is a reason why you should be this rather than that, then you have appealed to the court of reason, and to that court you must go. You have admitted that reason is supreme.

We demand freedom, then, that we may find the truth. If you assume that you have the truth already, then there is no need of freedom; but, if you concede that there is more to be discovered, then the man who is free to search, by all methods and in all fields and in all ways, is more likely to find the truth than the man who is hampered, frightened, hindered, interfered with, on every hand. We demand freedom, then, for the sake of truth.

We demand freedom for the honor of God. The truth-seeker is the only God-seeker. God is truth. The real truth of things is the expression of his thought and his life. If you are wedded to a theory that will not bear investigation, then you are away from God of necessity; for only the path of truth can lead to him.

We need truth for the sake of man. Man can be developed intellectually, physically, morally, spiritually, only as he has liberty. So much for preliminary ideas. Now for the practical application,—you know every sermon must have a practical application, to be worth anything. I suppose I am nothing if I am not a preacher. Charles Lamb was once asked by Coleridge, "Lamb, did you ever hear me preach?" Lamb replied, "I n-n-n-never heard you d-do anything else." So I presume there is no one who has ever heard me speak who has heard me do anything but preach. So I want to make a practical application. I want to ask on whom is laid the duty of maintaining our freedom. Is it the duty of the minister in the pulpit or is it the duty of the layman? I think we do not as yet half appreciate the ability and power of the laymen. We have too long shouldered the responsibility of the religious life upon the ministers. I want to ask you men and you women to think on your own account and to estimate the worth of your religion. If it is not worth anything, then drop it. If it is worth more

than anything else, then give yourselves and your all to it. Assert your own freedom of thinking, and then assert the freedom of the man who does not agree with you. If you grant freedom of thinking only to your friends, to those who share your ideas,—have not even the publicans, have not even the bigots, done so?

I propose to fight for the freedom to think of the man who is at the opposite pole of the ideas which I hold; for only so can you defend liberty. If he is not at liberty to think, next week I may not be.

I suppose there is no man in this country who was a greater "gold bug" during the last campaign than I was. It seemed to me that the silver craze bordered on insanity; and yet, when people in this country threatened to impeach and displace a president of a university for thinking and expressing ideas of his own, I was ready to fight for him, not because I agree with him, but because I believe in the right of any man to hold and to express his own ideas.

Man's only hope for the future is that he shall gradually outgrow his partial theories, and come more and more into posssession of the truth. The hope of his personal and social development, his highest civilization, his deepest religious development, is along this line. To acquire and maintain this freedom of thought is, then, the duty of all,—a duty that none can escape; for every man and woman, in whatever station in life, is under obligation to help, the extent of which is measured only by their ability. In so doing, we are giving new and higher life to man and to God the glory due unto his name.

THE REMNANTS OF LIFE.*

BY REV. JAMES E. BAGLEY.

"And out of that which remains he maketh a god."—ISA. xliv. 17.

It is a great passage in Isaiah from which my text is taken. A man is described as cutting down a tree, and making various useful things of it and using it for different purposes, and, after he had built his fire, warmed himself and cooked his food; and out of the remnant he maketh a god. Of course, Isaiah's object was to ridicule idol-worship, but the text may teach us at least three very wholesome lessons right here on the common level of life.

First, the sin and folly and shame of dedicating, consecrating, only the remnants of existence to the noblest, the most enduring things of life.

Second, that, after all, there is no division in the religious, or, in other words, the good life, that our religion and duty must spread themselves over the whole day, that the earnest, practical spirit with which we build our fire and prepare the necessaries of life should not be unworthy of the spirit which we carry to the altar or God's confessional in the closet.

Third, the duty and common sense and right of doing the best we can with the residue which in the economy of the universe remains to our lot, making the smallest remnants of time and energy plucked from the refuse of life tell for the largest possible good.

Now for the first lesson,—and I doubt not that we all need it,—the shame of dedicating our remnants to the noblest work in life, religion included. Let me assure you that I am not here to make a special plea for more and better Sunday-school teachers, for church contributions, for church workers and church attendance. These necessary things will naturally take care of themselves if we only have the right attitude toward the larger life for which all Sunday-schools and churches stand,—if we can only overcome the unfortunate habit or sin of dedicating, giving to, the things we love or ought to love the material we have left over, and do not know how otherwise to use,—what we call our spare moments, our loose change, our outgrown clothes, our threadbare garments. We are always ready to forward our remnants to the missionary fields, not the full cloth.

What Sunday-school libraries are established and maintained by the tattered and ignoble books which we would not be seen reading!

Strange, wondrous, passing strange, is it not, how we consecrate to the cause of religious instruction and wholesome entertainment books *we* do not care to read? How generous we are with the things we do not

* An address delivered in the Second Church, Boston, October 28, at the opening of the sessions of the annual meeting of the Unitarian Sunday School Association.

want, have no use for! how benevolent with the things which cost us nothing! Altogether different to what David did, when, as you remember, Araunah had offered him the threshing-floor and the oxen free of charge for sacrifice. He said, "Neither will I offer burnt-offering unto the Lord, my God, of that which costs me nothing." A noble word that. We only serve that for which we sacrifice.

The world is full of those who are on the lookout for spiritual remnant bargains,—those who desire a comfortable, easy task in religion.

We have altogether too much of this fag-end religion and life, where everything else is considered first,—our pleasures, our selfish desires, our self-aggrandizement. As the old song expresses it, when we have nothing else to do, then we will step outside the well-beaten daily path of home life, and lend a hand to the cause of reform and Christian brotherhood which promise to bless the world.

As a minister has recently expressed it, If it doesn't rain, or isn't so pleasant that we must have an outing, or we are not too weary from last night's recreation, then, perhaps, we will be with you in your work for mankind. Friends, to love any institution of any kind, to cherish any cause, means that we must make sacrifices for it,—of our time, our money, our pleasures, our inclinations.

Have we faith? It calls for faithfulness. Have we love? Distrust it if it does not bear us resistlessly on to loyalty.

It must lift us to generous heights, baptize us into self-forgetting enthusiasm, wed us to high causes, and enable us to make splendid sacrifices for the world.

Remember the "Legend Beautiful." "Hadst thou stayed, I must have fled," said the blessed vision to the monk who would fain remain at his prayers and continue his adoration when the call to duty and sacrifice rang from the convent-bell.

As Mr. Chadwick tells us, religion and all it stands for should be no remainder biscuit, but the daily bread of life; and it should not be for our own hunger only, but we should pass it on, like bread at sacrament, to others who are hungering for love and light. Our religion should not be an after-thought.

The filling of our minds with wisdom, the training of our hearts in the way of love and truth, should not be the last consideration, but the first. The duties devolving upon a good life should have the first consideration.

Do we ever think that our Sunday-school work is not worth while? How can we ever have such a thought as that? It is worth while to breathe a new spirit into public and private life, to impart a higher tone to the sentiments and purposes of men and women, to give them a nobler aim for endeavor, a higher standard of action. Here are vices to be discountenanced, crime to be stayed, and wickedness to be rebuked. Here are great evils to be annihilated, politics to be purged, governments to be made more reputable, commerce to be dignified, trade to be purified, education to be advanced. "There are wealthy and influential classes to be awakened to a new sense of their responsibility,—yes, and unprivileged classes made to feel the inspiration of a hitherto undiscovered self-respect."

I know that it is true for the majority of us that the greater part of our time and energy is spent in the mere securing of the necessaries of life, in the mere obtaining of a good foothold,—standing-ground on the earth,—and that the residue of time and strength is small indeed; and for some it seems to grow smaller as they grow older. But it is generally those who struggle the hardest who keep before their minds the thought of making life sweet and fair.

Yet how much time is often thrown away! How much goes over to the side of mere pleasure, and, I believe, too, in the mere pleasures of life. But my heart bleeds when I witness so often young people—and some, too, who are not so young—who seem to have no higher aim, no nobler ambition in life, than to earn a living and to amuse themselves, with no calls upon themselves outside the parties and kettle-drums, dedicating to study and reading and reflection, devotion to kind deeds, only a mere remnant of their consideration; young men and women who might make of themselves an active influence for good by their interest in everything of Church and State and community, yet consecrating to these great issues of life only the remnants of hours

that hang so heavily on their hands. It is for us to make the children feel that they are to seize time by the forelock, to study, to learn, to cultivate useful, helpful ways of living, that they will in all probability have no more, if so much, time later on. Even if the day of leisure comes, the appetite for these higher things will be gone. They will not linger with us long unless some consideration is given to them.

Our first thought, then, must be to make well-informed, thoughtful, earnest, devout, kind, helpful men and women of ourselves. We should feel that we owe to our church and all it stands for not our vacations, holidays, our spasmodic moments of good will, and occasional outburst of generosity and devotion, but our busy hours,—yea, our weary hours,—not those things which cost us nothing, but the things which we hold dear. Let us not be mean with ourselves and our religion. We do not want any half-hearted loyalty. Like Mrs. Chick, in "Dombey and Son," it is often necessary to make a little effort, as was her constant advice.

We must dedicate, then, not the remnants of life only, but our best thought and efforts, to Christian living and devotion, even while we are working out our well-wrought plans and toiling for our daily bread.

This brings me to my second lesson, which is equally significant; namely, the oneness of the religious life. I have no objection whatever to the old idolater dedicating to his God the very same elements which had served him in his household life. It was a most proper thing to do. I only object to the meanness which lurks in the thought of making his religion a secondary matter. That which is becoming in church is not out of place in business. Our principles and life must be inextricably blended. We are standing on dangerous ground when we can draw a line through life, cleaving sharply our daily conduct from our prayers, our practice from our preaching.

The spirit which we take to the church should go back with us to our homes to do its perfect work; and it should accompany us on the business round of paying debts and collecting bills, buying merchandise and selling goods. We need the sense that we are all God's children; that right is right, since God is God; that we are indeed brothers and sisters, when we have our dealings with one another.

I hardly need tell you that one day is no more sacred than another; and, if we are crotchety and deceitful and arrogant on Monday, we may be sure that we have not worshipped rightly on Sunday, that religion's sweet pleading and unspeakable comfort and everlasting strength have not meant to us all they might mean and should mean. I would not give much for a man's religion whose dumb animals were not the better off for it.

After all is said, the good life is one. If you are worthy on Sunday, you will probably be commendable on Monday; but, if you are mean on Saturday, you will not be an angel on the Sabbath.

What we need, then, is to spread our good intentions of a religious service out over the whole month, and, on the other hand, carry the same manly spirit, the same industry and perseverance which characterize our home life and business career, to our efforts to be Christian men and women. We need to give to religion the same devotion which we give to our other work,—yea, to our pleasures.

I have always admired Millais's painting of "Christ in the House of his Parents." There are no halos, no flowing robes of red, white, and blue,—simply a rude carpenter shop, with a carpenter and his family who, except for costume, look, for all the world, like ordinary folk.

The sympathetic carpenter is examining a cut in the palm of his little son's hand, the mother is greatly concerned, the grandmother removes the offending implements, and another little friend, John the Baptist, brings a bowl of water to wash the wound; while outside the window is a view of the country, with sheep huddling against the house. There was no irreverence intended by this picture. Such are the ordinary facts of a simple domestic scene, told with the greatest simplicity and naturalness.

Yea, such are the simple facts of religion, of the good life. Out of the same materials which serve us in our work we may justly and without irreverence make and dedicate an altar to our God.

This brings me to the third and last lesson, which might be looked at and taught in many different ways,—the good sense of

making the remnants of our lot, our time and energy, tell for the largest possible good. I doubt not that Isaiah's idol-worshipper had the smallest possible residue of a log; and yet he was not ashamed to dedicate it to what, in his mind, stood for the greatest glory. And that is just what we have to do with the remnants of our life. It is wonderful what elegant robes an ingenious person will make out of the residue of cloth.

Our time is almost fully occupied with the earning of our living, yet no life is quite fully occupied. It is by the dedication of the moments now which run to waste to solid thinking, good reading, and deeds of kindness, that life is glorified. Oh, the wasteful opportunities for instruction and usefulness, which we wave aside, breed poverty in our minds and hearts.

You are situated in poor circumstances, your advantages are poor and few. So have been the advantages of nearly all of earth's great and good ones. All you need to do is to consecrate what is still remaining to you in the providence of God. Would you be learned, the way is open to you. Would you be a good Samaritan, there are Jericho roads everywhere. Would you be pure, all the purity of heaven is around you. No life need be without its glory, its little private altar of blessedness and success, fashioned into the very image of his maker.

This is the gospel for us in all our church work and home life. Our opportunities may be few, we may have little to do with. Our offering may be small, as the world counts it, but divine in the eyes of heaven. What we need is to do our little part, bring our little offering which Nature, in her distribution, may leave to us, saying, By the universe I have been warmed and fed and cheered, and what else remains of my little store I gladly give back again. And so to all good work may we give our busy, not our idle moments, spread our good intentions out over all our life, and fashion the meagre opportunities of our little lives into pictures of heaven.

When the whole tree of life is given to us, shall we be content to consecrate a little branch to holiness? Shall not its shade spread out over all our life? and, though the mysterious winds of heaven waft but a single leaf our way, shall we not welcome it, and let it tell the most it can for God and the world?

THE CHOIR INVISIBLE.*

There is a choir of invisible actions,—choices, duties, and surrenders, each one of these apparently of meagre voice,—which in its coherent unity makes an undying music in the world and in the individual life. But this is not the only choir invisible I wish to celebrate. Emerson has written wisely of the uses of great men, and Carlyle has set forth the doctrine of hero-worship with lofty eloquence. Such things are right and good. We cannot prize our heroes and our men of mark too much. I yield to no one in my admiration of great personalities. To read and write about them has been one of the rarest pleasures of my life. And yet I am obliged to recognize that we habitually exaggerate the part they play on life's great stage. Read the biography of any great man, and his biography appears to be the history of his time. All the great movements seem to originate with him, and to be carried on by him from stage to stage. Let the biography, for example, be that of Henry Clay. Then turn to the biography of Daniel Webster, a contemporary giant in those days, and you get the same impression. They cannot both be true. Neither of them is true. Each of these powerful men had great allies, and many of the most meagre reputation, and thousands who have no memorial, and who yet were honorable men, and contributed their several parts into the treasury of the common good. There is no greater blunder than the idea that you can read the history of a great people by reading the biographies of its greatest men. Even if you read all the biographies and corrected the exaggerations of each separate one by the exaggerations of the rest, you would still be far enough from a sound general conception.

"Was there anybody else but you?" inquired the little boy, who was listening, awe-struck, to the story of his father's prowess in the Civil War. Was there anybody else but Grant or Lincoln in those

*Extracts from a sermon by Rev. John W. Chadwick.

times that tried men's souls? Oh, yes, thousands and millions. Grant did not fight his battles all alone, as the great captains sometimes actually did in former times. He fought them with the accumulated strength of all his officers and men, and those who kept them in the field, and the brave women who had, as Nansen said of his sweet wife, "the courage to let them go." If Dumas had written his "Vicomte de Bragelonne" as a satire upon the ordinary conceptions of history, it could hardly have been a better one than it is now. You who have read those ten somewhat doubtful but certainly delightful volumes know that the history of Europe was carried on almost entirely for some half a century by the three guardsmen who are the heroes of the tale. It is too much so with our histories in general. They are hardly less misleading than the biographies, so much do they exaggerate the influence and control of individual men. Tolstoï goes to the opposite extreme, and insists that you might eliminate Napoleon, and not affect the course of European history to an appreciable degree. That is absurd, of course; but it is hardly more absurd than the exaggeration of the kings and captains in the average history.

Sometimes it seems the merest accident that this one, and not that, is selected for the applause of many generations. For the majority of people Darwin stands out alone, a high priest of science after the order of Melchizedek, without father or mother. For a few, he and Wallace are like those double stars of which the astronomers have discovered so many revolving about a common centre of gravity. But any one who has read any good history of the doctrine of evolution knows how many labored before these, how gradual the development of the doctrine, what a multitudinous choir, invisible to any ordinary gaze, has made the mighty music swell. It is a foolish business to eliminate from the greatness of the individual all that is proper to his time, the fact being that his greatness consists very largely in his taking up into himself that which is proper to his time. You could not have a Columbus except in an age of discovery, nor a Shakspere except in an age of dramatic poetry, nor a Watt or Morse or Edison except in an age of invention.

Back of every successful discovery or invention you will find, if you look close enough, a host of failures, as we call them, but failures that were approximations to the ultimate success, without which approximations success would never have been possible.

And it is so with every great political or social gain. Back of Lincoln is Garrison, and back of Garrison is Lundy, with "The Genius of Universal Emancipation" in his dusty knapsack and his glowing heart. Good things come not unheralded, or, if they do, they do not come to stay.

So do not the books and social theories and philosophical systems which make the most contemporary noise. How many of the books that last are gradual discoveries! Jane Austen's novels on their first appearance did not sell like "Trilby" and "The Christian"; but how safely they go sailing down the stream of time, and how soon the others will have had their day, and cease to be! The greater the bluster over a new book, the more premature, generally, is its decease. Is not Kidd's "Social Evolution" already quite extinct, and who will be looking backward to Mr. Bellamy's celebrated socialistic fantasy when the twentieth century arrives?

I would not push this thought too far. Scott made an immediate furore; and I imagine he will last when Dickens, or even Thackeray, is a fading light. On the other hand, it may well be that books of our own time, of which we make no particular account, will some day exclaim, like the humorist's islanders of San Salvador on the arrival of Columbus, "We are discovered at last," and enjoy a long and happy fame.

There is a homelier illustration of my doctrine, which comes closer to my heart than any of these last. It is that which has been charmingly indicated in one of our magazines under the caption, "Sisters of the Saints." There are not only sisters, but brothers, fathers, and mothers, too, all those who stand up close about the men of genius and of power and fame, and are to them the goodness and the strength of God, comforting their sorrow, patient with their irritable ways, believing in them like Kadijah in Mohammed, until the world comes round and puts itself in line with them. The loveliest phrase in Wordsworth's loveliest lyric was contributed by his wife, of whom

we hear very little, while of his sister Dorothy we hear much. Doubtless the wife gave him many better things than this,—the constant love and thoughtful furtherance which were the inspirations of his highest moods. And how often, if we could follow up the stream of genius to its source, we should find it in the dear breast of some wife or mother or sister or friend, utterly unknown to fame, yet offering their living hearts to be transfused into the living heart on which they lean,—as the oak leans upon the vine it nourishes, and holds up for the sun to kiss, the breezes to caress!

But I would come a little nearer home. For it is not only in association with the great and famous ones that you find the members of the choir invisible, rank behind rank. Genius is not so common as to require many sisters of the saints, or sinners, to pour their life into its veins, to stand by it in the day of trouble. But the choir invisible is a choir thousands and millions strong; and, consequently, there are those who are members of it everywhere,—unknown, and yet, thank God, well known to some of us. Here it is, perhaps, a brother or a sister working hard and practising much self-denial, in order that a brother or a sister may have the coveted opportunity to go to school or college, to study music or some other art. Here, again, it is some man who might, if he would swerve a little, only just a little, from the straight path of rectitude, get some position or emolument which he very much desires; but he will not swerve. Here it is some noble boy who, set about with great temptations, thinks of his father's stake on him, his mother's prayer for him, and keeps his conscience clean.

But why this specialization? The choir invisible! Who are the members of it, if not all those who in any quiet, simple way are doing the day's work, whatever it may be, as well as they know how; who are trying to make life pleasanter and happier for those to whom their lives are naturally bound; who, where they see a wrong or lie, are quick to strike it down; who, where they see a right thing to be done or a true word to be spoken, say, "Here am I: take me"?

In this choir invisible there are millions and millions of the immortal dead, some of whom were very near and dear to us when they were with us here, and who now shed, from their new home, infinite tenderness and peace upon our hearts. But we need not, must not, wait until death seals us for its own to seek admission to this glorious choir. Only those who belong to it here and now can ever hope to belong to it when they are dead and gone. May we so live here in our present state that we may live hereafter in the increasing beauty, joy, and goodness of the world, assured full well that

"So to live is heaven,
To make undying music in the world,
Breathing as beauteous order that controls
With growing sway the growing life of man.
"This is life to come
Which martyred men have made more glorious
For us who strive to follow. May we reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall we join the choir invisible
Whose music is the gladness of the world."

THINGS AND MEANINGS.

THE freedom of the burgh of Dumfries has just been conferred upon Miss Jessie M'Kie in recognition of her efforts to improve and beautify the town, this being the first instance in which such a distinction has been conferred in Scotland upon a lady. Mr. Thomas M'Kie replied for his sister. At the same time the freedom of the burgh was conferred upon Mr. Balfour, First Lord of the Treasury, who, in the course of his speech acknowledging the honor, observed that within a brief period four ceremonials connected with great literary men had taken place, and all these men were Scotsmen,—the Burns celebration last July, the Carlyle ceremony in London, the Stevenson memorial meeting in Edinburgh, and the Sir Walter Scott memorial in Westminster Abbey. He did not suppose that four such men of common origin and common training, four such different geniuses, could be found in the literature of any country. Of

these four, the one nearest the hearts of the great mass of his fellow-countrymen was Robert Burns. This was due to Burns having dealt largely with those great elementary feelings, passions, and experiences common to every human being, whatever his occupation in life or the labors which engrossed his time.

NANSEN when a boy possessed in marked degree the thoughtfulness, love of research, scorn of danger, and lofty, unselfish ideals which have made him famous as a man. Almost from infancy he was passionately fond of anything athletic. When he was eight years old, his greatest wish was to possess a pair of *skis*, or snow-shoes, and to try the national pastime. His father, however, only allowed him twopence a week for pocket money; and he despaired of ever saving enough to buy the coveted *skis*. Fortunately, a neighbor took pity on the boy, and, to his intense delight, made him a present of a pair. From that day he lived on his snow-shoes, and within a short time was admitted to be the most expert performer in the country. He could scale the steepest glaciers, leap over crevasses and down precipices with gigantic flights of seventy or ninety feet. Such was his love of the sport that he would frequently disappear for days together in the depth of winter, with a temperature 30 degrees below zero, finding shelter for the night in a peasant's hut, and taking with him a loaf for his sole sustenance.

AS SHOWING the class of men who are rushing off to the Klondike gold-fields, it may be mentioned that nearly every gold-hunter seems as devout as the crusaders of old, and takes his Bible along with him. Copies of Shakspere are also being carried north in large numbers. So heavy has been the demand in Tacoma and elsewhere for these two great books that requests have come to Vancouver to send over any surplus stock. During the long winter nights at Klondike many a man will become better acquainted with his Bible than he has been in the long years that have passed since he said his prayers at his mother's knee.

"WHY we do not love our relations." This subject is discussed in the *Temple Magazine*. Miss Friederichs says: "The most obvious, and also, I think, the most frequent reason is that familiarity breeds some sort of contempt. Of people whom we meet occasionally we see only the social qualities. In the daily life at home, with its fads, fancies, and frivolities, and with its unavoidable friction where tastes and opinions clash, we see all the smallness of those belonging to us. Also we are painfully conscious that we ourselves look very small where all our shortcomings are seen and noted. And this knowledge, again, instead of making us love ourselves a little less, causes us to draw back from our relations." Mr. G. B. Burgin writes: "We do not love our relations because in the close intimacies of family life it is impossible for us to hide our own vanities and weaknesses from them. We also perceive the vanities and weaknesses of our relations, and mention them with all the engaging frankness which they invariably exercise toward us. One of the principal reasons why we don't love our relations is that so much of our time is occupied in loving those of other people. When one has been out all day experimenting with what my late friend Laurence Oliphant used to call 'love currents,' there isn't much love left for home consumption." Mrs. Humphrey ("Madge," in *Truth*) says: "The great reason that we do not love our relations is that they possess the key of the side door, and too often make an unscrupulous use of it. Open your 'Autocrat of the Breakfast Table,'—that immortal book,—and see what he says about that side door. Our relations know all about us,—our ages, our incomes, our faults and failings, and our poor little pitiful weaknesses. And they deal with us in a truly awful spirit of candor, telling us plain truths with an outspoken sincerity which may very possibly serve some good and useful end, but which neither creates nor nourishes fond affection. Nay, it often kills it. There is no worse blight that falls upon the tender shoots of love and trust than the frosty touch of brutal and unnecessary candor." Mrs. E. Rentoul Esler says: "When we do not like our relations, it is because of their impertinence. Acquaintances may be impertinent also;

but, with perseverance and strict attention to business, they can be dropped after a time. Relations are different. Mrs. Poyser thought them like the nose on one's face,—not always admirable, but there all the same. Where our relations are not sensitive, and where their requirements are made the standard of our obligations, they may be quite objectionable."

THE Marquis of Bute has purchased from the Duke of Fife the ancient priory of Pluscarden, which he proposes to restore on an elaborate scale, involving an outlay of £100,000. Part of the priory, which is about six miles from Elgin, is occupied by the Free Church. The restoration of Old Greyfriars' Church in Elgin, which the marquis undertook some time ago, is rapidly approaching completion.

THE HOME POWER.*

BY REV. SAMUEL E. EASTMAN.

The surest way to prevent crime will be to strengthen that which remains of true family life which is ready to perish. We must rebuild the tumbled-down home upon the old Jewish and early Christian ideals. The modern drift into socialism, into organizations of every name and for every conceivable purpose, has enfeebled the moral and spiritual power of the home.

This power must somehow be reinstated. Is the home a mere "addendum to society," as a recent writer has said? Is the home an assistant to the church? Is the family an aid to the Sunday-school? to the Christian Endeavor Society? to the new Junior Endeavor organization? or are these secondary and only helps to the family? Are they very important helps to a family that even approximates an ideal home? I think they are quite insignificant to such a family.

When Christian parents began to delegate to the Sunday-school their work for their own children, the enfeebling process began. The Sunday-school was begun for the neglected waifs of drunken or incapable parents; but parents soon leased to the Sunday-school their duties, and this "letting out of duty" to various organizations has continued until to-day.

This organized effort has increased until society, Christian society, has gone mad in a recent movement known as the Junior Endeavor Society, in which very young people are trained to skill in pious talk. The children in these societies are not the neglected children, but come from our Christian homes, so called. I think a positive harm is done them. I said gone mad. Here is an evidence:—

It is a County Christian Endeavor Convention. The audience is gathered in the church. At the hour named the doors between the auditorium and a side room are rolled back, and there is a meeting of the Junior Endeavor Society on exhibition. They proceed to conduct a devotional meeting. A child of twelve years is the leader. The meeting is carried through to the finish by the little children as an exhibition to the Convention of how the Junior Society does its work.

I stand here as Jeremiah of old did, and cry out to you, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."

I am speaking to Christian people, to those who believe in revealed religion. So let us learn from the Word wherein we have gone wrong, and see how we may rehabilitate our homes, reinvigorate our enfeebled family powers, so that our homes shall be more than the places where our boys come to eat and sleep, our daughters to dress for and get rested from the duties and pleasures of society, and both go away from for their pleasures, their education, their discipline, and their religion.

Careful study of our sacred book shows us that the primary seat of religion is in the home, and not in the church. In the patriarchal age the father was the high priest of the family. He administered the religious rites of his household. The religious worship included all the members of his family. Household is the word used. It runs through the Old Testament, and is not dropped in the New. It includes parents, children, and servants (Gen. xviii. 19): "I know him," said God of Abraham, "that he will command his children and his

*A sermon published in the *Outlook*, October, 1897.

household after him, and they shall keep the way of the Lord to do justice and judgment." Of David it is written (2 Sam. vi. 20), "And David returned to bless his household"; and Paul baptizes the household of Stephanus. This word, "household," is used in the Bible to express the organic religious unity of the family; and this religious unity appears plainly in the Scriptures to be primary both in time and in importance, while the church is an aftergrowth, a divine expedient for public benefit, that there may be in the community an organic religious unity like that of the family. The divine ideal church is an organization, not of religious individuals, but of religious families,—*households.*

So plain is this under the old covenant of law and ceremony that no one questions it. It seems to me equally plain under the new covenant of grace, though it was so neglected or questioned that there came a time when, instead of expecting their children to grow naturally and certainly in the Christian life, parents expected them to grow up out of all covenant relations, become converted, and join the church. A child of the covenant join the church!

A church in this case is like a mother who should never dare to say "my child" until her son arrived at years of discretion, and should declare himself a member of her family.

The Christian home, and not the church, is the place where the children should be converted, or rather brought up in the nurture of the Lord; while the work of the church is, primarily, to reach with the regenerating influences of the gospel those families in the communities that are without Christianity.

This was the understood relation of the Christian home to the church in the first centuries after Christ. We are told in church history: "The child born in a Christian family was, when all things were as they should be, to have this advantage over others, that he did not come to Christianity out of heathenism or the sinful natural life, but from the first dawnings of consciousness unfolded his powers under the unperceptible, preventing influences of a sanctifying ennobling religion; that, with the earliest germinations of the natural, self-conscious life, another divine principle of life, transforming the nature, should be brought nigh to him, ere yet the ungodly principle could come into full activity, and the latter should at once find here its powerful counterpoise. In such a life the new birth was not to constitute a new crisis, beginning at some definable moment; but it was to begin imperceptibly, and so proceed through the whole life. Hence baptism, the visible sign of regeneration, was to be given to the child at the very outset. The child was to be consecrated to the Redeemer from the very beginning of its life."

Fidus held that a child ought not to be baptized until eight days old, on a mooted question whether it were proper to baptize a child immediately after birth.

Cyprian, in the year 252, in the name of sixty-six bishops, replies: "None of us can agree to your opinions. On the contrary, it is the opinion of us all that the mercy and grace of God must be refused to no human being so soon as he is born. As God has no respect of persons, so, too, he has no respect of age."

Under the error that children must grow up in sin and unbelief, and then be converted, a fatal mistake has been made,—an error that grew naturally, almost inevitably, out of the sharp philosophical definitions and analytical method of the Christian teaching of the last century, following Calvin and the Schoolmen rather than Peter and Paul.

Christian parents have turned over to the church this work of converting their children. Let us learn again that the responsibility for the conversion, instruction, and Christian nurture of children rests primarily upon the parents, and that this very responsibility gives, or would give if it were not rolled upon the church, definite aim and stimulus to the religion of the home.

So it has come about that Christian parents to-day wait for their children to be converted in the prayer-meeting or the young people's meeting or in special revival meetings of the church rather than to expect the growth and development of the Christian life by the fireside and around the home altar.

They are coming to think, I very much fear, that the Junior Endeavor Society meeting is a more suitable place for the child to learn to pray than at the mother's

knee. They look to the Sabbath-school for the godly instruction of their offspring, not to the daily lesson at home in the Bible by religious conversation and prayer. And the zest is taken out of the family religion, and family worship becomes a hollow form, in which we expect nothing as a family, and get as little as we expect.

This Christian nurture has been left to the church, to the sorrow of many Christian parents, for God has not honored their mistake, their neglect, their shirking of duty; and their children are a sore trial,—half-grown men and women with no thought of life save the pleasure they can get out of it, and that pleasure not of any high order.

On the other hand, the church is thus obliged, in order to save itself from dissolution by the loss of its own, to do, against great odds and with ill success, a work that belongs primarily to the home, where it could and should be done easily, naturally, and successfully.

The church is thus turned aside from its appointed work, the conquest of ungodly homes, to do a work left undone by the Christian families of which it is composed. The Sunday-school is turned aside from its legitimate sphere, the instruction, conversion, and nurture of children from ungodly homes whom it has gathered in, to the religious care of children of its own parents. I would suggest an impossible picture to your minds if I suggested sending your children to the benevolent societies of your church next winter to be clothed and rendered comfortable in body; but you send them here Sunday after Sunday, many of you, naked in heart and soul, and flatter yourselves that their white robes are being manufactured in Sunday-school, that the minister or teacher will see that they have a crown on their heads and palms in their hands on the last great day. Just how much cause there is for this vain hope may be seen in the fact, terribly apparent, that children of the church are not in the church to-day. I contend that this is not chargeable upon the church as a church. Are we not always asking, "What shall be done to interest the young?"

Have we not multiplied devices of pleasure, many of them worthy of Satan himself, to attract them to our social meetings and thence to the church? It is chargeable upon the neglect of Christian parents. It is because it is easier for us to feel that we are responsible as church members for the conversion of the young among us than it is to feel that as fathers and mothers we are responsible for the conversion of our own sons and daughters.

The home should be to the church as the conservatory to the garden. The new life-germ, the infant soul sheltered from the cold winds and frosts outside and subjected to the warm, genial temperature of strong Christian faith, fervent Christian hope, deep Christian love expressed in prayer, conversation, and example in the home, takes root, expands, and grows until it can thrive in the colder atmosphere of the church, and is then transplanted into the outer garden.

It is not only our duty to uphold the services of the sanctuary, not only our privilege to sit together as church members in heavenly places in Christ Jesus, but our more urgent duty to walk with God in the monotonous and beaten tracks of daily toil and care—our privilege to find God at home, our high tower, our fount of every blessing.

For old and young, religion is a matter of home cultivation and growth. You cannot take spiritual breaths long enough or deep enough on Sunday to sustain you through six days of worldliness and worldly work. You grow in grace and knowledge by means of spiritual food,— the Word; air, which is prayer; and exercise, which is good works,— and these used regularly and constantly.

To change the present terrible tendency, to correct the fateful mistake, the beginning should be made in the home. Let the specific aim be the instruction and Christian nurture of the children. This is held up to Christian parents in Scripture by law, by promise, by precept, by every kind of encouragement and inducement, and also by warnings and threatenings. It would be interesting, were there time for it, to go through the Bible, and see how everywhere and in every conceivable way this aim is presented to believing parents, and also that the responsibility of the result is laid upon them, not upon the church. How shall we judge whether our home religion has this for its aim? Is the life of the household arranged with a definite purpose to secure this result? Do the children feel that the supreme wish of their parents is their growth in Christian character?

What is the manifest anxiety on the part of parents and elders as the child matures without showing any signs of divine life within? After a child is fifteen years old, is not expectation and prayer for some future conversion?

Is it not true that, unless our children bring us disgrace by noticeable and outbreaking sins and follies, we do not feel anxiety that they be renewed in heart?

Of a child wild and wilful and bringing its home into disgrace early, a friend said, "Nothing will save that child but conversion." It was meant, of course, that nothing else would save her from earthly woe and disgrace. That the home, and not the church, is the place for this work is in keeping with the great purpose of the Almighty to establish a kingdom of righteousness on earth by what has been well named "the propagation of a holy seed." Study the old covenant with Abraham. Trace it through the history of the children of Israel, follow it into its change into the new covenant of grace, and note how Paul and the writer to the Hebrews include and emphasize the place of children of believers under the covenant, and urge the begetting and nurturing of a godly seed. Yea, follow the history of Christianity into the last centuries, and mark how great a proportion of converts during a great crisis in the Church have been born of Christian parentage, whereby it is seen that revivals are spasmodic efforts of the Church to get back her own children lost by the neglect of religion in the home.

Mark, also, how, for generation after generation, certain godly families have been powerful forces in the kingdom of God, and you will conclude with me that for establishing a kingdom of righteousness upon the earth "the propagation of godly seed" is the primary method in the purpose of God, and the conversion of the heathen and those born in sin his secondary method.

If in any Christian community the separate families would use faithfully and devotionally God's primary method; if, that is, religion in the home were vital and influential, exerting, converting, and nurturing power over the soul,— born into the home, the Church would need no revival crises in her history, but would be in a continuous exercise of spiritual power.

As another has said: "If the Church were unfolding the riches of the covenant at her firesides and tables; if the children were identified with religion from the first, and grew up in a Christian love of man,—the missionary spirit would not throw itself up in irregular jets, but would flow as a river."

The dangerous classes are constantly recruiting their forces from our better homes, — our Christian homes. It is doubtless true that from the very best homes a boy will grow up, and take the bits in his teeth, like a runaway horse, and plunge in a few great leaps down the hill to the very bottom. Such cases are isolated and rare. We cannot tell of a home and its power from the outside. I heard a doctor of divinity and professor of New Testament exegesis, whose four sons had gone wrong, say with trembling voice and tears running from his eyes: "I came here when my boys were little. I gave myself to the study of Greek with entire enthusiasm for my classes. I was absorbed night and day. My own boys I scarcely knew. I never knew where they were or what they were doing; and, now they are grown, I can do nothing for them." His repentance was bitter. It came too late. His opportunity was gone: it is an opportunity that soon passes.

It is the father and mother that the children need,— not what they do for them, not what their money will buy them. A mother of small children, who was a teacher in the Sunday-school, said, as if it were a praiseworthy thing to do, "I am going to find a housekeeper to take full charge of my house, that I may devote myself entirely to Sunday-school work." Another mother, when congratulated upon the fact that her sons and daughters had all grown up into grand and good men and women, said: "When my children were young, I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to read to them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house many times and deny myself many things which I should have liked to do. Now I have plenty of time and a thousand beautiful memories."

Look on two pictures: It is Sunday afternoon. The father sits with his cigar and the Sunday paper. His boys have been

sent out of the room. They were making too much noise. The boys are soon out on the street. There is no place for them in the house: no one cares for them. Soon they are in a group of boys. They are in an alley. There is a dog-fight. There is profanity and vile language. But the house has been quiet. Now Sunday is the only day in the week the father has with the boys. He loses his opportunity if he does not use Sunday.

Look into another home. The boys have a book, and the father is sitting with them. One leans up against him on one side, and the other hangs upon his other side. They read the book together, talk it over until weary, then walk out on the street together. Father and boys are companions. This father is giving his boys his best gift, himself.

So let every father do if he would save his boys,—become their trusted friend and companion, early gain their love and confidence; and then let him see to it that he does not lose their respect when they grow older and wiser, and can see clear through him.

Ah! we can do nothing for our children worth the while unless we can give them ourselves. If we have money, we may buy for them nurses and kindergartens and books and tutors, and later college; but, if we would save them, we must give them a father and mother, a Christian father and a Christian mother.

The American home must save America: the church, with its various societies, cannot do it. These agencies are unnatural. They work at a long range: they begin with the child too late in life. Has the degeneration of the home gone so far that the statement of one of our social philosphers is true:—

"The home, which has hitherto been the fundamental agency for fostering morality in the young, is just now in sore need of repair. We can no longer depend upon it alone for moral guardianship."

Glimpses into the inner regions of a great soul do one good. Contact of this kind strengthens, restores, refreshes. Courage returns as we gaze. When we see what has been, we doubt no more that it can be again. At the sight of a *man* we, too, say to ourselves, "Let us also be men."—*Amiel's Journal.*

UNITARIAN RIGHTS.

BY REV. B. A. GOODRIDGE.

Unitarians are, as a rule, good-natured people, who are willing to do anything in reason to please their friends or placate their foes. But there are certain bounds of compliance which they find it impossible to overstep. They feel that they cannot cease to exist even for the purpose of giving satisfaction to large numbers of highly respectable fellow-citizens. Their own consciences forbid self-destruction, and the Constitution of the United States plainly declares their right to life as well as "liberty and the pursuit of happiness." The same affirmation is applied, if not expressly stated, in the constitution of other States.

Nor do they think it unreasonable to insist that they must live under such conditions as make existence possible. The previous question was in debate between Unitarians and their earnest, undisguised enemies,—the good people who look down upon Unitarianism as a pernicious heresy, without which the world would be vastly better off. But now the issue lies between them and their friends or those who apparently take a very friendly interest in them. After giving them many pleasant and comforting assurances as to the good they have done in softening the harshness of Orthodoxy, in insisting upon the essential worth of human nature, and in making character the chief test of the value of the religious life, these friendly critics go on to say: "But you must not become denominational. You must not organize. You must not make statements of faith, and declare that these represent, approximately even, the belief of the majority of Unitarian churches, although in the same document you announce that such statements are not in any sense a test of fellowship. You ought not to call yourselves by any distinctive name. All these things tend to narrow and harden. By doing this you will degenerate into a paltry sect, and lose your glorious birthright as a great spiritual influence. For the sake of putting on an insignificant little body you will cease to be a lovely ghost. Exist? Oh, certainly, we want you to exist. Indeed, we rather insist upon it. But not quite so definitely and corporeally. You

must be content to do without 'a local habitation and a name' if you would be approved by us, your most faithful friends."

But this is to grant existence and at the same time to refuse the conditions which make existence possible. The only appropriate answer to such a proposition is to cry out:—

"Nay, take my life and all.
. . . You take my life
When you do take the means whereby I live."

Unitarianism must have its own churches and kindred organizations, its own statements of belief, its own name, to a certain extent its own denominational form and character. Why? Simply because it has its own life to lead. It may be granted that these are limitations, but they are very necessary and useful limitations for people who have any definite religious views of their own and a clear hope of persuading other men to accept them.

If we do not have our own churches, where shall we go for worship? Certainly, not to Orthodox churches or to semi-orthodox churches. In the one case we must be in constant rebellion against the creeds, and in the other constantly irritated by shuffling attempts to make the old creeds mean something different from what common sense has always interpreted them to mean. This is not to say that there is not an abundance of genuine religious life in all these churches. There can be no question of that or of the great value of the service they are doing for humanity. But beliefs are vital things, also. They lie at the centre of all our work and worship. We can respect the beliefs of others, but we ought not to depreciate our own, or ignore them, or juggle with them. We cannot with honesty and self-respect make our religious homes in churches with whose beliefs we are in radical disagreement.

And, if we have churches of our own, it follows naturally enough that we must have a name. No one pretends that Unitarian is an adequate word for our need. It is not a very descriptive title, any more than are the names Methodist, Baptist, Presbyterian, etc., for the greater sects. It gives a hint of our belief about God and our philosophy of the universe, but of many of the largest and deepest and most essential truths that we hold it makes no sign. And yet I suppose we can get along with it very well, as other denominations get along with their names. Certainly, we can do with it a great deal better than we can do without it. For it is always our privilege, by the truthfulness and power of our thought, by the holiness and helpfulness of our lives, to put into that inadequate title the large religious meaning which in time the world must recognize.

We assert, then, our right to live and to use such means as seem fitted to give us the most efficient life. Experience teaches us that these are definite names, definite statements of belief, definite organization.

KHASI HILLS UNITARIAN UNION.

In accordance with the resolution passed at the anniversary meetings on the 18th of October, 1896, at Nongtalang, the annual meetings of the Khasi Hills Unitarian Union for 1897–98 was held at Jowai on the 20th, 21st, and 22d of March, 1897. The conference was begun by home prayer-meetings at Jowai throughout the anniversary week, beginning from Monday evening, the 15th of March. These home meetings were found very helpful for rousing and inspiring our people. There was a welcome prayer-meeting in the church on Saturday, after which there was a preliminary meeting of the board. On Sunday there were three meetings; and the speakers were U Iangkassar of Shillong, U Shngái Pohthmi and U Riang Pohlong of Nongtalang, Rev. David Edwards, U Rakhmoi of Shiliangmyntang, and U Kissor Singh of Jowai. There was a good attendance of the Unitarians from the interior, and the meetings were very warm and successful in spite of wind and heavy rain.

In the evening there was a business meeting of the board. The secretary, Rev. D. Edwards, read the report of the Union for the year 1896, which showed a considerable increase in membership during the year. The following were the places where members of the Unitarian Church resided, and which were visited and supervised by the workers from the headquarters (Jowai):—

Jowai.—There were regular services and Sunday-school on Sundays, adult Bible class on Mondays, members' meetings on Wednes-

days, Thursday's women's meetings, Friday's family prayer-meetings, Saturday's evening services, and an active Post-office Mission. There was a day school with two teachers. Two boys passed the government primary examinations during the year. There were sixty-six Unitarians.

Nongtalang and Nonglamin.—There was a Sunday-school and regular services on Sundays, and two other meetings on week-days. There were two paid mission workers, of which one was for Nonglamin. There were thirty-five Unitarians.

Shillong and Laitlyngkot.—Forty Unitarians (the number has since very much decreased), with two paid workers.

The following places had no workers: Syndai, 6 Unitarians; Darang, 18 Unitarians; Padu, 7 Unitarians; Raliang, 30 Unitarians; Nartiang, 10 Unitarians.

The accounts were read by the treasurer, Mr. Kissor Singh. The amount of contributions from the various societies to the Union for the half-year ending Dec. 31, 1897, was Rs. 71.

It was unanimously resolved to send a petition to the English Unitarians, praying them to send a European missionary to reside in the Khasi Hills to be our director, adviser, and teacher. We have since received a reply that the British and Foreign Unitarian Association was unable to secure the services of a competent missionary willing to devote three years in India. Mr. Kissor Singh requested the brethren to allow him to resign the office of president, because he felt unable to bear the strain of the multifarious duties he was required to perform, and that he would remain to be their treasurer. After much discussion it was resolved that he should remain in the office for one year more.

There was a farewell meeting on Monday, the 22d of March; and the brethren and sisters left Jowai for their respective villages.

On the memorable 12th of June, 1897, at 5.10 P.M., there was a most terrible earthquake at Jowai and the whole Khasi Hills, lasting about five minutes. It was followed by many successive waves at the intervals of a few minutes for about two days; and then it occurred daily at longer intervals, four or five times, and still continues. The shocks were felt throughout the eastern part of India, demolishing and otherwise doing great damages to masonry buildings. At Jowai almost all stone buildings were destroyed. Our little church, although standing on masonry plinth, was saved from destruction. The damages done were repairable. On Sunday, the 13th, there was service in our church, as usual,—no public worship anywhere else at Jowai. There were only twenty-one or twenty-two persons in attendance. Slight shocks were felt during the whole time that service was held. At the close, when singing the last line of the first verse of "Nearer, my God, to thee," a sudden sharp, severe shock came, shaking the whole chapel; and all the people rushed to the front door, I myself following. It just then ceased; and we re-entered the church, resumed the singing, and then the benediction brought the service to a close. Only one Unitarian died, near Cherrapunji, from landslips; and the small meeting-house at Shillong was rendered useless on that memorable 12th of June, 1897.

HAJOM KISSOR SINGH.

THE HIGHER FAITH.

BY WILLIAM BRUNTON.

It was the time of the falling of leaves. The summer was over. All its lovely days had passed in happy procession, and given delight to the children of men. Flowers had grown, fruits had ripened, the sun had shortened his golden rays. Then it was autumn, and the forests knew that this was the old age of one year of their life; but they burned with the glow of the sunset sky, and showed not the least sign of fear what time they listened to the whisper of the wind which came from the North with its word of chill and doubt. There is another message in the voice of the south wind, as the earth understands every spring, or we should never have any flowers. But here is what the foolish North said to a tall maple that stood in its way:—

"Flaming maple, you are the tree that a poet likens to the burning bush of Moses, I believe. Well, however that may be, I have to inform you that all this finery of yours will soon be lost. It is my duty to strike from every branch its scarlet glory,

and leave not even a remnant behind. Of course, I do not like to tell you this, but I would not have you in seeming blissful ignorance; and so, in my rough but honest way, I tell you what is coming to pass."

"Very good, very good!" murmured the maple. "This is nothing new that you have to repeat. Have I not heard it each year of my growing? So I am prepared for it. And, besides, I only believe half I hear when you are speaking; for my experience proves you are both true and false,—true as strictly adhering to appearances, and false in not speaking of the new life that follows the fall of my leaf."

"Oh, that is going too far," said the wind. "How do you know about what follows? How are you going to tell anything about the future? I am dealing with the here, the now, that we can see and understand; and it declares your leaves must fall and wither, and be returned to dust."

"Well, that is correct, as far as it goes; but more is to follow. And it is the more which gives meaning to the present change. You are not to forget that. I have seen the autumns, I have seen the springtides; and I believe in the faithfulness of May as surely as I accept the November, and you as its trumpeter. And so my conviction is that life is always and ever. Death is but seeming. Life, life, is the real and the only true thing."

At this the North Wind ceased to listen, and went on its way with the idea that the Maple was a stupid, ignorant tree, and was not worth thinking about, anyway.

But I wish it had remained long enough to hear the word of two swallows, who had caught the drift of his complaining and doubt. One said: "The wind is not half as wise as he thinks himself, to be talking in that manner. If we believed the fall was all, where would we be? We should doubtless perish in the snow; but hope gives direction to our flight, and we follow the summer wherever it may wander. We believe in the guiding to the south, and we believe in our recall here in the spring; and that faith is the joy and safety of our life."

"True, true," sang its mate,—"true as the stars and sweet as the flowers, for us and the children of men. We must follow the golden light, we must be obedient to the higher faith."

FROM DARKNESS TO DAYLIGHT.

Out of darkness into daylight
God has led me once again.
He has kept me in my weakness,
Brought me through the path of pain.
Oftentimes my heart was weary:
Doubt and Fear, dark guests, were there.
Now I leave them with the shadows:
God has heard my earnest prayer.

Stronger than all earthly wishes
Did my soul's voice cry to him.
Faith shone palely through the darkness,
Courage wavered, Hope grew dim.
Gone were joy and peace and gladness,
Loved Religion looked less fair.
Now again it glows and brightens:
God once more has answered prayer.

I have suffered for a purpose.
Joy has blossomed out of pain.
To all other souls discouraged
I would say, Hope once again.
Heart, head, hand, may all be weary,
Struggling still with doubt or care.
Through the darkness God will send thee
Answer to each earnest prayer.

MAUD L. COTTON.

Bemis Heights, N.Y.

SPREAD THE GOSPEL.

The surest way in which you can extend the blessings and influence of our grand Unitarian gospel is by persuading your nearest friends to subscribe for the *Unitarian*, that its monthly message of faith and love may be safely delivered to themselves and their families.

Twelve months of the best religious instruction and inspiration for a one-dollar subscription!

The most satisfactory way to make money is from labor that benefits others while it brings profit to one's self. To any organization in any Unitarian church, such as a Woman's Alliance, a Unity Club or guild desiring to increase its treasury, the *Unitarian* offers the BEST POSSIBLE WAY. This opportunity will be fully explained on application by letter.

EDITORIAL.

Our Work. We were unable to make room in our last issue for the important paper delivered before the National Conference by Mr. Batchelor. We hope, however, that none of our readers will fail to read it in this number. The article will be found on page 493, entitled "Our Work"; and through our work we come to realize our privileges and the glory of our calling.

An Unconscious Unitarian. There are enough unconscious Unitarians in the world to make our little sect a mighty power for the beneficent uplifting of humanity, could they be rallied together in a compact body. We are reminded of this by the recent publication in many of the European journals of a statement made by the late ex-President of France, Casimir-Périer. Though brought up a Catholic, he left that Church, and belonged to no religious organization. His interesting statement reveals a distinctly devout mind and a heart inspired with the noblest religious convictions. The "confession," as it has been called, contains the following striking passages: —

> "With a fervent faith I believe in a good, a just, and a loving God, whose secrets are unsearchable, but none of whose secrets insult the reason and outrage the conscience which he has given us. I believe in the immortality of the soul, in human responsibility, and accordingly in human liberty of action.
>
> "I believe that true piety consists in active love, in obedience to duty, in the submission to and reverence for the divine law which has been written in our hearts. In this, too, according to my view, consists the only genuine kind of prayer. In Christ, looked at purely in the light of the pure gospel, I love and venerate the most perfect and the most lovable of all the creatures that have come into the world, the most exalted and in every respect the most perfect model for mankind in morality and religion."

Behind the Gospels. The Sayings of Jesus, recently discovered in Egypt by Messrs. Grenfell and Hunt, and to which we referred in our September issue, have a very important bearing, according to Prof. J. Rendal Harris of Cambridge, England, in the fact that they carry us back to a source of information prior to that of the existing Gospels. These Logia, or Sayings, contain material which cannot be found in our Gospels, and clearly indicate that we may yet discover some primitive record rich with new sayings of the Master. We quote from an article by Prof. Harris in the *Contemporary Review*:—

> "Here, for the first time, we are definitely introduced to a new stratum in the history of the evangelic literature, which may be only separated from the lowest stratum of the deposited tradition by the fact of a translation from Hebrew into Greek. That is to say, *we are behind the Gospels.* Once again the higher critics have turned out to be right, and the conservatives wrong; for the latter have steadily ignored the existence of written documents underlying our canonical Gospels, while the former have recognized their existence, and have used the critical art to recover them. Yesterday there were no Logia in the minds of the majority of English-speaking critics: to-day every one is talking Logia. And when one reads over, in the light of the present discovery, the laborious attempts made by Westcott, in his 'History of the Canon,' to prove that the variations in the evangelical quotations of the Fathers are not due to the use of extra-canonical sources, the conviction is overwhelming that he was defending an untenable position."

The Real Jesus. The editorial columns of the *Universalist*, October 23, were illuminated by the following comment upon Mr. Chadwick's Saratoga address on "The New Theology as related to Philosophy and History":—

"The intention of Mr. Chadwick in his paper read before the Saratoga Conference was not, we must assume, to depreciate Jesus so much as to take away the remaining prop from the 'New Theology.' But it is impossible to read that paper, and not feel that the author has ceased to be a Christian in any but the hereditary and statistical sense. By inheritance and inevitable intellectual and spiritual absorption he is more like the Master whom his dialectic discredits than some who are rated as sound in the faith. But Jesus is to him not at all what he has been and still is and always will be to the Christian world. Mr. Chadwick believes scarcely anything told of Jesus in the Gospels, he repudiates altogether what is affirmed of him in the creeds and in theology, and he empties from the great personality that fills so large a space in the history of religion most of its unique contents. So does this poet theologian 'abjure his predilections.'"

It is difficult to understand how our Universalist brother was affected in this way by Mr. Chadwick's paper. In so far as it dealt with the various philosophical attempts to establish the unique divinity of Jesus, it argued that the Christ of philosophy has little or nothing to do with the historical Jesus; and to this, we suppose, the *Universalist* would heartily agree. In so far as the paper dealt with the historic argument for the unique divinity of Jesus, it was a plea for the fulness of God in history and the divine in man, which ought not to be shocking to the Universalist mind. It is mainly by writing down humanity that a necessity for a superhuman Jesus is made good. It is worth remembering that both Channing and Phillips Brooks cared less for what was "unique" in Jesus than for what he had in common with the best of human kind. Mr. Chadwick's paper was a frank and cordial affirmation of the normal humanity of Jesus; but, if such an affirmation costs him his Christian standing, it involves nearly the whole body of the Unitarian ministry in his lamentable fate. We do not understand that Mr. Chadwick "believes scarcely anything told of Jesus in the Gospels," but that he removes from them something more of theological accretion than does our Universalist friend. As for what is "affirmed of him in the creeds and in theology," it ill becomes a Universalist to make this a standard of Christianity, so widely have the Universalists departed from the traditional belief. But the degree of Orthodoxy is no measure of the orthodox spirit. On the contrary, the smaller the residuum of Orthodoxy, the higher its tall angels hold their skirts, lest they should be defiled by contact with any "damnable heresy."

The Condition of the Clergy.

THE New York *Observer* has the following wise and valuable reference to the condition of the clergy,—a theme which just now is creating a good deal of very unjust criticism:—

"While the poverty of which ministers justly complain is due mainly to lack of adequate liberality on the part of congregations, there is no doubt that oversupply is a contributory cause. The old problem was that of securing a sufficient number of pastors for our growing population. But the supply now seems to have overtaken, if it does not exceed, the actual needs of the churches. In our own denomination the average annual increase of ministers is 144, and that of churches 100. If we may accept as correct the statement that a home mission secretary of the Congregational Church suggested that the seminaries refuse to take any new men this year, a similar condition exists in that body. And statistics show that throughout the country there is 1 minister to every 560 of population, and 1 Protestant pastor to every 133 communicants in Protestant churches. The result is that there is less hesitation on the part of congregations to economize at the expense of the minister's salary, in the certainty that their pulpits can be easily filled from the steadily increasing number of candidates. Ministers who find themselves practically unable to live on their stipends, and seek redress by a change of churches, are confronted by the inevitable scramble for every vacant place. Even those better situated, but who believe

that a change would best promote the interests of the congregation, must face the probability that a young and inexperienced man will be chosen before them, and at a smaller salary than they are now receiving. With families to bring up and educate, unfitted for or unwilling to take up any other calling, feeling that they must do their appointed work at whatever sacrifice, they struggle on, practising at home humiliating economies, and filled with repinings at the lack in their lives of comfort and measurable independence. Inevitably, such a condition impairs their usefulness and growth, and tends to produce a deference to the wealthier section of their flocks injurious to both. Should it continue, the result must be, not perhaps a diminution of the number of those entering the ministry, but that those who by intellect and energy are best qualified for it will be diverted to other vocations, leaving the work to be done by men of inferior powers, but content to lead narrow and quiet lives.

"Various remedies have been proposed for this evil, but as yet none of them has taken strong hold on the public mind. The plan of endowing pulpits through contributions made during prosperous seasons would meet the difficulty, but against it is the incurable belief on the part of congregations that a ministry thus supported would lose energy. The Scotch 'Sustentation' plan would insure a higher average salary than Protestant pastors in this country enjoy. But, as insuring the partial independence of pastors, it would be unacceptable to a people which insists that the worldly circumstances of a pastor shall be determined by the congregation to which he ministers. A third plan suggested is that of providing for the promotion or rotation of ministers from the country to the town, on the theory that the meagre salaries of the former could be endured, were there hope that in later life the pastor would enjoy the greater ease of the city pulpit. But the city churches would oppose any limitation of their liberty of selection; while a celibate clergy would, as creating a separate caste, seem out of the question. The truth is that there is no remedy for the evil complained of save a clearer perception on the part of the churches that a teacher, to reach his highest usefulness, should be measurably independent of his flock, and not be forced to fritter away his energies in striving to preserve that independence, and a stronger desire to relieve ministers of every care which impairs their spiritual life."

ONE UPWARD LOOK EACH DAY.

Sunday.

Whether men sow or reap the fields,
Her admonitions Nature yields;
That not by bread alone we live,
Or what a hand of flesh can give;

That every day should leave some part
Free for a Sabbath of the heart:
So shall the seventh be truly blest
From morn to eve with hallowed rest.

—*W. Wordsworth.*

Monday.

Hail to the harvest days!
In glad thanksgiving raise
Hand, heart, and voice.
The valleys laugh and sing,
Forests and mountains ring,
The plains their tribute bring,
The streams rejoice.

Yea! make one glad acclaim,
And joyous thanks proclaim
Through all the earth.
To glory in your lot
Is comely; but be not
Man's benefits forgot
Amid your mirth.

Myriads in distant years
Toiling mid hopes and fears,
Fruit to afford;
Now to your garners throng,
Bearing your sheaves along,
Singing your harvest song
In sweet accord.

Tuesday.

O man, search out and purify thy thought!
For, if thou thinkest evil, be thou sure
Thy acts will bear the shadow of the stain;
And, if thy thought be perfect, then thy deed
Will be as of the perfect, true and pure.

Wednesday.

Thou, Brother, on this day of grace
Hast here declared thy part;
Though loving peace and all our race,
Soldier and Knight thou art,

Thou shalt not quit the rank for fear,
Thou shalt be brave and true;
Thy chosen life thou shalt revere,
And knightly duty do.

Oh, say, amidst our modern men
A true man thou wilt be,—
True to thyself and brethren,
Serving Humanity.

We are thy comrades in the strife;
We, too, the promise give;
Since we from others hold our life,
We will for others live.

—*V. Lushington.*

Thursday.

Who can be happy and alone, or good?
We have our fellow-mortals to make happy,
And thus become so in diffusing joy:
What else can joy be but the spreading joy!

—*Byron.*

Friday.

The primal duties shine aloft like stars;
The charities that sooth and heal and bless
Lie scattered at the feet of men, like flowers.

—*W. Wordsworth.*

Saturday.

Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood,
For the good or evil side;
Some great cause, a new Messiah,
Offers each the bloom or blight,
And the choice goes by forever,
'Twixt that darkness and that light.

Then to side with Truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Till the multitude make virtue
Of the faith they had denied.

—*J. R. Lowell.*

The admirable little pamphlet, "The Golden Rule in Business," by Charles F. Dole, from which we made our "Upward Look" selections last month, has, we understand, been transferred, as far as copyright is concerned, to Messrs. T. Y. Crowell of Boston and New York, by whom orders will be filled henceforth.

SUNDAY-SCHOOLS.

The current leaflet lessons, published by the Unitarian Sunday School Society, "Beacon Lights of Christian History," are being well received. The biographical and living character of the subjects make them especially interesting to the young. An additional consideration is that a large amount of material is available to any teacher in preparing for his class. The leaflets for November are ready, including the following subjects for the three grades: Primary,—"Being True," "Missionaries," "Elizabeth Fry," and "A Loving Mother"; Intermediate and Advanced,—"Spirit of Policy," "Missionaries," "The Missionary Spirit," and "Augustine." The Primary and Intermediate grades are illustrated in every lesson, and are prepared by Rev. Edward A. Horton; the Advanced, by Rev. Albert Walkley. Each leaflet consists of four pages. Price for each grade, 75 cents per hundred leaflets.

Our friends across the water are always at work trying to meet the Sunday-school demands. Among recent publications from the London Sunday School Association are "Half-hours with the Parables," by J. Crowther Hirst, and "Ten Lessons on Religion," by the late Rev. Charles Beard, LL.D. The latter manual is a small pamphlet of twelve pages in the form of question and answer, a reprint of something issued several years ago. Seven lessons are devoted to a treatment of the Lord's Prayer. The others treat the contents of the Bible, definitions of religion, and "Thoughts about God." Price 5 cents a copy; postage, 2 cents extra. The first-named volume is a cloth-covered manual, intended for class-work in Sunday-schools. Thirteen parables are considered. The treatment includes each parable in full text, comment, an appropriate poem, and a story illustrative of the theme, with a few questions added. Pages 148; price 35 cents, net; postage, 6 cents extra.

The Annual Meeting of the Unitarian Sunday School Society was held in Boston, at the Second Church, Copley Square, Wednesday evening, October 27, and Thursday, the 28th. The speakers and subjects were as follows: Rev. William H. Lyon, D.D. Subject, "The Hardships and Blessings of a Unitarian Sunday-school." Mrs. Kate Gannett Wells. Subject, "Teaching from Life, — Ethics, Examples, Enthusiasm." Rev. Edward Everett Hale, D.D. Subject, "The Sunday-school of Yesterday and Tomorrow." Rev. Charles H. Porter, Jr. Subject, "Educational Mission Work among Children." Rev. Henry G. Spaulding. Subject, "The Life of Christ in Art." Rev. Frank A. Gilmore. Subject, "The Religious

Emphasis in Sunday-school Instruction." Rev. John W. Day. Subject, "How to make the Sunday-school Attractive." Miss Edith Callender. Subject, "Present Needs in Sunday-school Work." Rev. Samuel M. Crothers. Subject, "Benefits of Studying Christian History." From the Annual Report of the directors, Sunday-school workers may take encouragement. The Unitarian Sunday School Society is seventy years old, and is certainly much more vigorous and extended in its work than at any previous time. Comparison was made in the report on the condition thirty years ago. A larger number of Sunday-schools have contributed this year than ever before in the history of this organization. Thirty years ago there were 55 contributing parishes, and only three of those were outside of New England. This year there were 192. Striking an average between the rosy views of those who have very flourishing Sunday-schools and the discouraged accounts of those who have very small schools, it can safely be stated that the Unitarian Sunday-schools are more numerous, better filled, better equipped, and use more intelligent methods than at any previous time. I have often commented on the different spirit now existing in Unitarian churches as regards Sunday-school instruction. To-day it is more alert, loyal, and intelligent. More money is given to the support of the Sunday-school, more interest shown by the parish as a whole, and more pride taken in the good results aimed at, more recognition on all hands of this educational department of the church.

Along with the large issue of the current lessons on "Beacon Lights," new editions have been published since our last announcement of the following books: "Bible Class Studies in Liberal Christianity," by J. E. Thomas, third edition; "Questions on the Old Testament Books in their Right Order," by J. W. Chadwick, second edition; editions of various leaflets in the "Noble Lives and Noble Deeds" series; "Beginning of Christianity, Intermediate Grade," fourth edition; "Every-Day Life, Part I.," by Mrs. E. C. Wilson, eighth edition; "Scenes in the Life of Jesus, Intermediate Grade," seventh edition; "Lessons on the Acts of the Apostles," by W. W. Fenn, second edition; "Sunday Helps for Little People," by Misses Dockham and Gerrish, fifth edition; "Life of Jesus," by Howard N. Brown, eighteenth edition; "Lessons on the Life of Jesus, Primary," by Mrs. J. C. Jaynes; "Teaching of Jesus, Intermediate Grade," fifth edition (this is the second edition within three months). Besides all this, printed to fill orders, there have been issued 1,000 copies of Tract No. 5, "What shall We Do with the Sunday-school?"; 3,000 copies of the little slip, "Our Faith"; 1,000 copies of the statement of belief entitled "Cornerstones of Unitarian Faith"; and a fresh supply is now ready of the large cardboard size of "Our Faith" for hanging on the wall.

The Chicago Union of Liberal Sunday Schools has started its course once more, with every proof of prosperity. There must be a great deal of good from these assemblings, where the solitary worker becomes encouraged by companionship with kindred spirits. The general subject of the October meeting was on "Attendance." The topic for the November meeting on Tuesday evening, November 9, will be "Christmas in the Sunday-school." The officers are: president, Mr. George M. Kendall; vice-president, Mr. C. A. S. Chapman; secretary, Miss Alice L. Griggs; chairman Programme Committee, Mr. Albert Scheible. Mr. Scheible is a most active element in these matters. His zeal and intelligence go hand in hand. He would like to have lines of correspondence out with the secretaries of similar organizations in the denomination; and it will be a favor if such persons will communicate with him, giving lists of subjects and projects. His address is 1104 The Rookery, Chicago, Ill.

Every Other Sunday has reached its fifth number, and contains in the present volume more material than ever for the younger pupils. The excellent pictures and interesting stories in this fortnightly publication ought to be appropriated in every Sunday-school of our denomination. When we consider how small the price is for the amount of reading matter returned, the marvel is that any Sunday-school goes without it. In No. 5, for November 7, will be found a fine picture of Mrs. Harriet Beecher Stowe, with a biographical sketch by Miss Hagar. In the next issue, No. 6, there will be two pictures of the historic frigate "Constitution," with an accompanying historical sketch. Price 40 cents a year.

EDWARD A. HORTON.

YOUNG PEOPLE'S RELIGIOUS UNION.

[Headquarters, Room 11, 25 Beacon Street, Boston, Mass., Emma R. Ross, Secretary.]

We gladly give our space this month to a reprint of extracts from an article by Rev. A. W. Gould, in the September *Old and New*, entitled "Religion and the Young People":—

"Pericles, in his memorial address over the young men who fell in the Peloponnesian War, declared that a city that had lost its youth was like a year that had lost its spring. It had no flowers, and would have no fruits. So a church that has failed to

keep its boys and girls will have a scanty crop of men and women in the years to come. But, to keep our boys and girls, we must fit our church life to their wants. They do not seem to care for our thoughtful lectures on the higher criticism or on the still higher reconstruction of the theology of the nineteenth century. They are not attracted by our essays on Browning and Emerson. They are only boys and girls in mind as in body, and they need the simplest form of religious food. They need pictures that move without words, hymns that touch without argument, a responsive service which takes all of religion for granted. They need a church organization that is their own, and that is young enough to satisfy their wants, just as they need games young enough to develop body and mind before they grapple with the great tasks and problems of mature life. Can we not give them such a simple form of organization in each of our churches? It matters little what it is called,—Guild or Fraternity or Union,—but it ought to be wholly theirs, so that they may develop their religious life and their religious thought, as well as cultivate a sense of responsibility for the life of the church that shall make them loyal to it in later years, and keep them open to its inspiring influences. . . . Already a great step in this direction has been taken by the formation of such societies and the creation of a national organization to spread and strengthen the work. We hope all our local societies will put themselves in touch with the National Young People's Religious Union, and so get the greater courage and wider view that come with union and co-operation."

The Young People's Unions and Guilds have largely included in their programmes a temperance service for Sunday evening, November 28, which is to be observed as National Temperance Sunday throughout the land.

The *Christian Register* in its issue for the 18th of November will have a series of articles from which interesting suggestions may be gathered for the use of unions and guilds.

The most satisfactory way to make money is from labor that benefits others while it brings profit to one's self. To any organization in any Unitarian church, such as a Woman's Alliance, a Unity Club or guild desiring to increase its treasury, the *Unitarian* offers the BEST POSSIBLE WAY. This opportunity will be fully explained on application by letter.

BOOKS.

A History of Canada. By Charles G. D. Roberts. Lamson, Wolffe & Co.—History by a poet one might both rejoice in and be afraid of, beauty of description and accuracy of detail so seldom concurring; but in this volume by Prof. Roberts we find the rarest combination of poetic touch with most painstaking and careful scholarship. The concise plan upon which the book is laid out, the admirable arrangement of periods, chapters, and even paragraphs, the not too copious appendix, the one simple but complete index, the entire absence of any sort of egotistical or apologetic introduction,—these things win the willing reader's heart at first sight. Further inspection provokes a yet deeper interest. We soon discover that we have here a rare treat, indeed, a book which fascinates by the purity, vigor, masterfulness, and occasional magnificence of its language, which leads along the delighted reader in joyous surprise, as sentence after sentence reveals a delicacy of expression which is the genius of a really great literary style. It may possibly be said that Prof. Roberts, as a Canadian, regards the history of his native country with too keen a sense of its importance; but, on the other hand, it is strictly true that, having stretched her power over half a continent and drawn her boundaries along three oceans, Canada becomes a matter of interest to the world, and begins to feel her hand on the reins of destiny. In the second period, where Prof. Roberts treats of the attitude of Canada during the Revolution of the American colonies, he is on difficult ground as regards his American readers; but it is intensely interesting to come into sympathetic touch with the views of one who is neither of the colonies nor of the mother country. In his summary of the present prospects the three alternatives of annexation, independence, and federation, are briefly considered. The first is characterized as "a burning ignominy," not to be thought of. The second he regards as too dangerous. "No longer backed by Great Britain, we should be at the mercy of the United States, who might force us to defend ourselves in a ruinous war, and dismember us at the end when we were exhausted, even as she treated Mexico." The third alternative Prof. Roberts rejoices to believe possible. "The practical independence secured under federation would be secured by the force of the whole empire." It would build up such a power as would secure the peace of the world. "It would gain for our race a glory beside which the most dazzling pages of earth's history would grow pale."

Way Songs and Wanderings. By C. Addison Young. Estes & Lauriat.—These way songs, and snatches of melody in many moods, the author tells us, were "swiftly built as I passed along"; and probably the first impression the reader receives is that it would have been better if the poet had built more slowly, for these verses bear decided marks of what we should surely call carelessness if we did not recognize the author's plea of haste. On the other hand, we soon feel that these songs are genuine expressions of real emotions. They are never written for effect. They express in every instance some real bit of life. Some are rough, some are odd, but all are in earnest; and out of that earnestness, that passion for the truth of life to be found in every least event, there speaks to the reader a voice plaintive, tender, and sometimes powerful. Mr. Young's experience has been not only wide, but it has been deep; and we find many unusual bits of real poetic insight in many of these poems,—for instance, in "The Indian Ox-driver," "The World-wide Masonry," or "The Burial of the Lumberman's Horse." In other poems we find a profound sense of the solemnity of the great struggle of life, and a fine power of trust and hopefulness lighting up the gloom, as, for example, in "Resignation," from which we quote:—

> "O God, this is hard to bear!
> Yet I know I am thy care,—
> Know that the great tenderness
> E'en in this means a caress.
> May I lift my head above,—
> Nay! may I ope' my heart to love,—
> Love that welleth everywhere,
> Love that cometh unaware!"

The Social Teaching of Jesus. By Prof. Shailer Mathews. Macmillan Company.—Jesus was neither a socialist, an ascetic, nor an individualist; yet his teachings bear very directly upon almost every social question that can be raised, and this careful inquiry by Prof. Mathews into the practical bearing of the message of the Master upon modern economic questions is timely, and appears to us to be very well done. In his summary of the whole process of social regeneration Prof. Shailer is particularly happy. His description of the gospel of Jesus as an evolution, "although it could not be expected that he [Jesus] would use the word," is clear, rational, and convincing.

The Essex Hall Lecture, 1897. By R. A. Armstrong. London: Philip Green. This annual lecture is almost always one of strong interest, and this one is no exception. Mr. Armstrong treats of the significance of the teaching of Jesus. His purpose is modestly stated to be not a critical judgment concerning the New Testament documents, but an attempt to answer the question, "What is the practical value to religious faith and life of the teaching of Jesus as that teaching is now understood in the light of the later criticism?"

The Providential Order of the World. By Alexander B. Bruce. Charles Scribner's Sons.—Dr. Bruce here treats in rather a ponderous way an extremely interesting theme. It is an attempt to ascertain what are the methods which God in his providence employs for the accomplishment of his ends. Election, solidarity, sacrifice,—these are the three chief methods Dr. Bruce discovers. He seems to understand election in a purely natural sense simply as special fitness for any definite work, solidarity as the treatment of human life in masses for purposes of continued race development, and sacrifice as the essential element of suffering in all life.

Genesis of the Social Conscience. By H. S. Nash. Macmillan Company.—Another work along the lines of so many attempts to show the application of the evolution theory to the progress of Christianity. The exact plan of Prof. Nash's book is not easily made out. He divides his subject into eight chapters, but the titles of these are not very winning; and no sooner has one perused them sufficiently to gather some sense of their drift than it is discovered, in the opening chapter, that the author proposes another syllabus, this time containing no less than thirteen headings, and these apparently hopeless. The author ought to have had some other eye than his own to look after the arrangement of his work. He was doubtless so familiar with the convolutions of his own thought that he could keep himself straight through all the intricacies of the immense amount of material he has to handle. Not so, however, the unfortunate reader. Prof. Nash has a distinct contribution to make to the study of modern Christian sociology: he has an original scheme in mind in this suggested development of the social conscience; but it would seem capable of expression in far briefer and clearer way.

The Conception of God. A Philosophical Discussion. By Josiah Royce, Joseph Le Conte, George H. Howison, and Sidney E. Mezes. Macmillan Company.—This is a magnificent fray of intellectual warriors. It excites, while it yet more astounds, the ordinary listener. It is a tugging at the roots of all human knowledge, even as the giants of mythology tugged at the roots of Ygdrasil. To the special student of the theory of philosophy this book furnishes an appetizing dish, but to less informed readers it will be more of a puzzle than a treat.

CHILDREN'S CORNER.

JACK AND JILL'S FIRST VISIT TO THE SEASHORE.

A TRUE STORY.

BY DELIA LYMAN PORTER.

Jack and Jill were two of the prettiest little horses you ever saw in your life. Both had the glossiest black coats and long silky tails; and the only way you could tell them apart was that Jill had a little white star on her forehead, and Jack had none.

The day after their mistress arrived at the seashore, where she had taken a pretty cottage for the season, she said to John, the coachman,—

"John, you can give Jack and Jill a good run around the field this morning: it will do them good."

Presently both Jack and Jill stopped to take breath at the stone wall nearest the beach. They saw the cool waves breaking along the smooth, hard sand; and Jack turned his head to Jill as if to say, "Shall we?" and Jill nodded back as plainly as could be, "Yes, let's! what a lark!" And then, with one bound, the two little horses jumped over the wall, and daintily trotted down the long slope of the beach. At the water's edge they stopped again, side by side, and Jack lifted up one hoof in the air, and again looked at Jill as if inquiring, "Do we dare?" and again Jill responded, "Yes"; and the two horses put two feet in the cool, refreshing water, and then two more, and walked slowly out into the sea, more and more pleased as they felt the waves breaking gently against their warm skins. Finally, they were in shoulder deep, and again Jack turned, as if to say, "What do you say now?" "Let's swim," responded Jill, as plainly as possible, as she gave a delighted snort, and began to move her legs in and out. So the two horses, with faces seaward, swam and swam and swam, as delighted as two children with their first experience of the water, but adapting themselves to it as no two children in the world ever did.

In the mean time John, the coachman, was becoming more and more alarmed. He had watched the horses go down to the beach, and had expected that, of course, they would turn back as soon as they reached the water. To his astonishment they went further and further in, paying no attention to his loud exhortations to return; and, when he saw them actually swimming off, as if they fully intended visiting the old country before their return, his consternation knew no bounds, for he knew their strength would give out long before they could cover again even the distance they had gone. Over the stone wall leaped John; and along the beach the quarter of a mile to the United States Life-saving Station he ran, as fast as his legs could carry him.

"Quick!" he shouted to the astonished sailor, who sat smoking in the doorway. "Quick! get a boat out, or our horses will drown before our eyes."

As quick as a flash out ran the boat along the pulleys; and four strong sailors were rowing with might and main to the horses, now becoming exhausted. Neither Jack nor Jill knew enough to turn around, and were swimming with hard, quick breaths as the boat at last caught up with them. John, who was in the stern, finally managed to get hold of Jack's halter; and a grateful neigh from the tired horse repaid the sailors for all their exertions. Slinging a longer noose around Jill's neck, she again came following after, as Jack was gently turned around. Both horses, with the sight of the shore and the sound of John's familiar voice, were encouraged to fresh exertions; and, though at last almost exhausted, they kept afloat till they were able to again walk on the sand to the beach. The moment they were out of the water they fell exhausted on the beach; and it required a stiff dose of whiskey for each horse, and a brisk rubbing down by John, before they regained enough strength to walk to the stable. Jill next day could hardly stand, for lameness; and Jack seemed a year or two older. But, as they looked out of their round windows on to the deep blue sea, Jack looked at Jill, as if to say, "But it *was* a lark, wasn't it?" and Jill responded with an appreciative neigh that plainly meant a "yea."

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

ANNOUNCEMENT.

Mr. Walter G. Beach, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. Chaffin, *Chairman.*
D. W. Morehouse, *Secretary.*

Alameda, Cal.— The various organizations within the Unitarian church in Alameda have resumed their usual work since the close of the summer vacation, and seem fairly prosperous. The event of the month has been a Midsummer Fête, given by the ladies of Unity Circle, which proved a fine success, both artistically and financially. The Unity Club is doing fine work along its chosen lines, and is a source of profit and pleasure to its members. Mr. Dodson is delivering a course of lectures on the "Bible and the Higher Criticism." They are designed primarily for the teachers of the Sunday-school, but are open to all who are interested in the subject. Consequently, the attendance is unexpectedly good.

Ann Arbor, Mich.—The university here begins the year with an enrolment of 3,000 students, which means that before the first semester is over the number will be likely to reach 3,200. October is a busy month in all the churches, as well as in the town generally. The Unitarian church is a beehive, with the rest. Besides the Sunday programme of morning service, Sunday-school, students' Bible class in the main audience-room at noon, reading-room open Sunday afternoon, meeting of the Young People's Religious Union, and evening service, there are meetings of various kinds during the week. The reception for new students held in the church on the 11th is spoken of as the largest in the history of the society.

The Young People's Union is entering upon its new year with enthusiasm. Its weekly religious meetings are large and earnest. At the close of last year it placed racks to hold tracts and sermons in the railway depots of the city. These are kept filled by a committee of young men. The experiment is proving a great success. Other kinds of practical work are being carried on which will be reported later.

The Unity Club has arranged a course of twelve popular lectures and entertainments for the year, which will bring here several of our leading Unitarian ministers; namely, Fenn and Jones of Chicago, Crothers of Cambridge, Gilman of Meadville, and Fay of Los Angeles, and, it is hoped, Dr. Collyer of New York. The course was opened last Monday evening with a finely illustrated lecture by Prof. Worcester of the University of Michigan on "The Philippine Islands and their People."

The students' Bible class, taught by Mrs. Sunderland, will devote the year to a study of the Bible, book by book, beginning with Genesis and going through to the Revelation. It was introduced by two sermons preached by Mr. Sunderland, one in the morning and one in the evening, on "Why Study the Bible?" and "How Study the Bible?" These had a large hearing. The class starts off with a round hundred members. The text-books used will be the Bible and Mr. Sunderland's book on "The Origin and Growth of the Bible."

The "College Town Pulpit," Mr. Sunderland's monthly sermon issue, has begun to make its regular appearance again. Two numbers of the series of 1897–98 are now out. Arrangements have been made for an exchange of a hundred copies a month, for church door use, with Rev. S. R. Calthrop of Syracuse and Dr. Brundage of Albany. The demand for it is large and steadily increasing, especially for missionary purposes. Three thousand copies a month will be printed this year if the money can be raised.

The Michigan Unitarian Conference meets in Detroit November 3 and 5. Ann Arbor hopes to send a good delegation.

Brattleboro, Vt.— The installation of Rev. E. L. S. Osgood as pastor of the Unitarian church took place Wednesday evening, October 6, when the order of services was as follows: organ voluntary; invocation by Rev. George Osgood; reading of

the Scriptures by Rev. H. D. Maxwell; solo, "O God, have mercy!" sermon by Rev. S. M. Crothers; original hymn by Rev. George Osgood, sung by the congregation; prayer of installation by Rev. Joseph Osgood, D.D.; charge to the pastor by Rev. J. E. Wright; right hand of fellowship by Rev. C. B. Elder; solo, "Entreat me not to leave thee!"; address to the people by Rev. F. L. Phalen; closing prayer by Rev. George F. Piper; doxology; benediction by the pastor.

Brookline, Mass.—Rev. Edward David Towle was installed as minister of the Second Unitarian Society, Thursday evening, October 7. After the invocation by Rev. A. Manchester and Scripture reading by Rev. George D. Latimer, Rev. Edward Everett Hale preached the sermon of the evening. Rev. James De Normandie made the prayer of installation, Rev. W. H. Lyon extended the right hand of fellowship, the charge to the minister was given by Rev. M. J. Savage, and Rev. Thomas Van Ness delivered the address to the people, to which the church responded through the words of Mr. George S. Burton; and, after the singing of Mr. Hosmer's hymn, "O prophet souls of all the years," the benediction was pronounced by the new pastor. This society is not a year old; but it has a membership of about one hundred and fifty, with a large and growing Sunday-school.

Brooklyn, N.Y.—A memorial service for the late Rev. Stephen H. Camp of Brooklyn, N.Y., was held on the evening of Sunday, October 3, in Unity Church of that city.

It was the desire of his loyal and bereaved people, in the removal of their beloved shepherd, to fitly recognize the sense of their loss, and to show their deep and loving appreciation of his worth and influence.

The people were scattered during the summer. The church was closed at the time of Mr. Camp's death in South Woodstock, Conn., in the month of July. Soon after assembling again in their beloved Unity, on a date they had determined previously to recognize as the twenty-eighth anniversary of the settlement of their pastor, the occasion, instead of rejoicing, was made a season of tender, heartfelt memorial. The neighboring ministers were invited to take part, those who had known him most intimately; and each one gave a tender tribute, coming out of a long-time acquaintance and appreciation. Rev. D. W. Morehouse conducted the services, opening with a few words, which were followed by a responsive service led by Rev. Samuel A. Eliot, and prayer by Rev. Thomas R. Slicer, pastor-elect of All Souls' Church, New York. Rev. John W. Chadwick, pastor of the Second Unitarian Church, and the neighbor of Mr. Camp for twenty-eight years, made the first address. Twice before on other occasions he had spoken of his friendship, and still his theme was not exhausted; for he had yet more to say. He would have his word sound a note of cheerfulness and courage instead of lamentation and mourning. Rev. Robert Collyer of the Church of the Messiah, New York, followed, speaking out of an acquaintance of thirty-eight years, ten years before Mr. Camp came to Brooklyn. He spoke of the sorrow he felt in hearing of his death, and how it had made a void through all his summer holiday; and yet we were not there to mourn our loss so much as to rejoice for him over the completion of such a period of noble service for God and man. Mr. John A. Taylor, a member of the board of trustees, next voiced the feelings of the bereaved people in an address so tender and appreciative that it touched all hearts.

The closing address was made by Mr. Camp's beloved physician, Dr. A. W. Catlin. It was a brief study of a noble life and character, which, had been revealed to him through many years of peculiar intimacy. He spoke of him as sincere, refined, and pure in speech and thought and life, and withal strong, never surrendering to a question of expediency. He had the marvellous power of reaching the inner man, and adapting himself to people. Many ministers took part in the services, reading hymns,—Rev. Charles Porter of Hingham, formerly of Brooklyn, Rev. George Herbert Hosmer of Dorchester, Rev. F. S. C. Wicks of Passaic, N.J. The benediction was invoked by Rev. Dr. Bixby of Yonkers.

Chelsea, Mass.—The ordination and installation of Charles Alpheus Place as pastor of the First Unitarian Society took place Wednesday evening, October 6. The exercises were opened by an organ voluntary, followed by an invocation by Rev. C. C. Pierce and reading from the Scriptures by Rev. Margaret B. Barnard. The sermon was preached by Rev. Augustus M. Lord of Providence, the installing prayer was by Rev. Edward A. Horton, Rev. Charles G. Ames gave the charge to the minister, and Rev. Edward Hale of Cambridge the right hand of fellowship. Rev. Augustus P. Reccord addressed the people, and Rev. Charles E. Jefferson of Chelsea extended a welcome to the city. Appropriate selections of music were given, and a benediction by the pastor closed the exercises.

Chestnut Hill, Mass.—For two or three years a service for children has been held in the Lee Chapel on Sunday afternoons. Instead of this service there is now to be a morning service in the chapel, with preaching. The children join in the service, and are also to meet as a Sunday-

school for special services either before or immediately after the general service. Some thirty families are interested. Rev. Edward Hale of Cambridge is to have charge for the present.

Chicago, Ill.—*Unity Church:* As Unity Church is without a pastor at present, service was not resumed till October 10, when Rev. A. W. Gould occupied the pulpit. October 17 a large congregation welcomed Dr. Collyer, who will preach in Unity four weeks. On the same day services were resumed in the Sunday-school. A change has been made in the course of study to be followed in the school. The primary classes will use Mr. Gould's series entitled "Mother Nature's Helpers," the intermediate classes the series "Noble Lives and Noble Deeds," edited by Mr. Horton; and the older classes will be given their choice between this latter course and Mr. Crooker's work, "The Growth of Christianity." This is quite a new departure for Unity Sunday-school, and officers and teachers are hopeful that it may prove very successful. It is probable that before long there will be a social in the church parlors, at which Dr. Collyer will read a paper on Charlotte Brontë. The Women's Alliance is making preparations for a fair and supper to be held early in December, in which the Ladies Aid Society and the "Saturdays" will co-operate. A number of other entertainments and socials are projected, and the winter promises to be a busy one.

On Tuesday evening, October 12, the Chicago Union of Liberal Sunday-schools held the first meeting of the season at All Souls' Church. The programme included a paper on "How to secure Regular Attendance," a talk on the "Chart System" by Mr. C. E. Roberts of Unity Church, Oak Park, who has brought the system to great perfection in his school, a talk on "Prizes," and a song called "The Sunday-school Scholar," the scholar described being of the type known as "prize-made." There was a good attendance for a first meeting, and a renewed expression of interest and sympathy with the aims of the union.

Concord, N.H.—This church was represented at the National Conference at Saratoga by our minister, Rev. Frank L. Phalen, and two delegates, Mr. and Mrs. D. W. Waldron. The Concord Branch of the Women's Alliance announces its programme for 1897 and 1898, as follows: November 5, reading, "Our Spiritual Ancestry," Mrs. Frank Cressy; selected reading, Mrs. W. W. Hill; Religious News, Miss Clara F. Brown. December 3, reading, "The Poetry of the Bible," Mrs. J. B. Sanborn; selected reading, Mrs. E. P. Comins; Religious News, Mrs. R. E. Walker. January 7, reading, "The True and the Beautiful," Mrs. H. E. Chamberlin; selected reading, Mrs. J. B. Harriman; Religious News, Mrs. L. C. Merrill. February 4, paper, "Modern Tendencies," Miss Carrie E. Evans; selected reading, Mrs. J. H. Morey; Religious News, Mrs. H. C. Sturtevant. March 4, reading, "Learning by Doing," Mrs. G. L. Stratton; selected reading, Miss Abbie M. Mason; Religious News, Mrs. J. S. Hubbard. April 1, annual meeting. Informal tea.

All women interested in liberal Christianity, whether members of the Alliance or not, are cordially invited to attend these meetings. Informal discussion of the subject will follow the readings.

Essex Conference.—The Essex Conference met in the Lawrence church, Wednesday, October 6. Rev. Thomas Van Ness preached the conference sermon the previous evening. At the morning session Dr. James M. Pullman of Lynn gave a vigorous, stimulating, enjoyable address upon "The Moral Capital of the World,"—an address rich in illustrations taken from physics and history, and in an impressive, popular, eloquent fashion emphasizing this natural law in the spiritual world. At the afternoon session Dr. S. C. Beane of Newburyport read his Saratoga paper upon "The Unconscious Testimony of Literature to the Spiritual Life here and hereafter," and thereby gave much pleasure to many who had not heard him at Saratoga. The discussions following each address were interesting and helpful.

Illinois Conference.—The annual session of this conference is to be held with the church at Quincy, Ill., November 2 and 3. On the evening of the 2d Rev. Thomas J. Horner is to be installed as pastor of the Second Unitarian Church of Quincy, Ill. On Wednesday, November 3, the programme is as follows:—

Business session: 9 A.M., reports of officers, appointment of committees, reports of the churches and societies. 11.00, address, "The Western Unitarian Conference and Western Unitarian Sunday School Society: What they demand of the State Conference and Societies," Rev. A. W. Gould, secretary W. U. C. and president W. U. S. S. Society. 11.30, mid-day religious service, Rev. J. H. Acton. 2 P.M., symposium, "The Modern Church": (*a*) Its Basis, Rev. A. W. Gould, Chicago; (*b*) Its Work, Rev. Howard Udell, Geneva; (*c*) Its Graces, Rev. J. H. Mueller, Bloomington; (*d*) Its Ministry, Rev. Ida C. Hultin, Moline; (*e*) Its Constituency, Rev. L. J. Duncan, Streator. 3.30, general discussion; 4.15, closing business session, reports of committees, election

of officers, etc. 4.55, half-hour vesper service, Rev. F. L. Hosmer, St. Louis, Mo.; 7.45, platform meeting. Subject, "A Liberal Religion": (*a*) Its Rise and Progress, Rev. W. W. Fenn, Chicago; (*b*) Its Climacteric or Critical Period, Rev. W. M. Backus, Alton; (*c*) Its Decadence, Rev. C. F. Elliott, Hinsdale; (*d*) Its Prognosis or Prophecy, Rev. Ida C. Hultin, Moline.

Los Angeles, Cal.—Rev. J. S. Thomson has decided not to withdraw his resignation. The church reopened October 7, Rev. W. E. Copeland preaching. On the 14th Rev. Mr. Phillips of Los Angeles supplied. Rev. C. W. Wendte has been requested by the trustees to visit Southern California, and address them as to the permanent occupancy of their pulpit.

Michigan Conference.—To be held at the Unitarian church, Detroit, November 3, 4, and 5. Programme: Wednesday, November 3: 7.30 P.M., address of welcome, Reed Stuart, Detroit; 7.45, response, Mrs. Bartlett-Crane, Kalamazoo; 8.00, conference sermon, Rev. L. W. Sprague, Grand Rapids; 8.45, social in church parlors. Thursday, November 4: 9.30 A.M., conference organized, president's address, secretary's report, committees appointed, reports from the churches; 12.00 M., devotional meeting, led by Rev. Lucy Textor, Grand Haven; 12.30 P.M., lunch served in the church; 2.00, paper, "Manhood in the Pulpit," Rev. George W. Buckley, Battle Creek; 2.30, address, "Liberal Religion in India," Rev. J. T. Sunderland, Ann Arbor; 3.00, address, "Woman's Work in the Church," Mrs. Robert H. Davis, New York City; discussion led by Rev. L. W. Sprague. Platform meeting, "The Modern Church": 7.30 P.M., "A Cheering Home for Struggling Men and Women," Rev. T. P. Byrnes, Manistee; 8.00, "An Institutional Church," Rev. Caroline Bartlett-Crane, Kalamazoo; 8.30, "A Church of High Devotion and Worship," Rev. Robert Collyer, New York City. Friday, November 5: 10.00 A.M., business session, election of officers, plans for State work; 12.00 M., devotional meeting, led by Rev. L. W. Sprague; 12.30 P.M., lunch served in the church; 2.00, address, "Teaching Religion to the Children," Rev. A. W. Gould, Chicago; 2.30, address, "Personal Element in Sunday-school Work," Rev. Lila Frost Sprague, Grand Rapids; discussion; 3.30, address, "Club Work," Mrs. A. G. Jennings, Toledo, Ohio; 3.30, address, Rev. Lee McCollister, Detroit; 4.00, closing business session; 7.30, address, Mrs. J. T. Sunderland, Ann Arbor; recitation, Marie Nelson Lee, Manistee; 8.00, address, "The Unitarian Emphasis," Rev. A. G. Jennings, Toledo, Ohio.

Needham, Mass.—The Guild of Christian Endeavor of the First Parish had its first service for the season Sunday, October 10. The vestry was bright with flowers and the banners of the Ten Times One Clubs. Papers were read by the president, Mr. Clague, and by the national secretary of the Young People's Religious Union, and remarks made by the pastor. This guild has had seven years of success, and its advice might be helpful to other unions.

Newburyport, Mass.—Rev. Daniel T. Fiske, D.D., for many years president of the trustees of Andover Theological Seminary, celebrated the golden anniversary of his settlement over the Belleville Congregational church in Newburyport September 14. Prof. Egbert C. Smythe of Andover, President Franklin Carter of Williams College, and many other prominent men of the denomination were present, and spoke at length. Rev. Samuel C. Beane, D.D., of the Unitarian church, was chosen by the managers to speak in behalf of the ministers and churches of Newburyport, and in his address said, "If, as I have heard to-day, and have always believed, church unity begins at the heart, and proceeds to the head, it must in the present instance have extended nearly to the crown; for in all this day's proceedings I have not listened to five words to which any Christian could not heartily subscribe."

New Hampshire Unitarian Association.—One of the most memorable and valuable meetings of the New Hampshire Unitarian Association was its thirty-fifth annual meeting, held with the First Unitarian Society of Laconia October 20 and 21. A good man was selected to sound the keynote of the meeting, Rev. W. H. Walbridge of Rochester, N.H., who conducted the devotional meeting Wednesday evening, October 20. His message was "The Necessity of Receiving Power from on High." He said, as a body of Christians, we made too much of evolution, and not enough of involution. Then came two earnest and thoughtful addresses by Rev. C. B. Elder of Keene and Rev. F. W. Pratt of Walpole, on "Denominational Loyalty."

At 8.30 A.M., Thursday, a devotional service was led by Rev. A. J. Rich of Milford, N.H. In a very fresh and original way he called attention to the "fruits of the Spirit," love, joy, etc. He bade us mark the lesson of the autumn season, the time for the ingathering of fruits, and urged the necessity of cultivating the fruits of the Spirit as the most imperishable of all possessions.

Then came the election of officers with the following result: President, Hon. C. C. Danforth, Concord. Vice-presidents, Clar-

ence E. Carr, Andover; Woodbury L. Melcher, Laconia; Geo. T. Cruft, Bethlehem. General secretary, Rev. F. L. Phalen, Concord. Recording secretary, John C. Mitchell, Lebanon. Treasurer, J. C. A. Hill, Concord. Directors, Hon. James O. Lyford, Concord; Hon. T. Nelson Hastings, Walpole; Hon. C. F. Stone, Laconia; Rev. Chas. B. Elder, Keene; Rev. C. J. Staples, Manchester; Rev. Enoch Powell, Nashua; Rev. A. J. Rich, Milford.

At 10 A.M. Rev. C. D. Reynolds of Lancaster, N.H., gave an earnest and practical paper on "The Importance of Business Methods in Religious Work." The paper showed careful preparation, and was an able presentation. A discussion followed. Rev. C. J. Staples made a ringing speech in favor of more practical business methods in church work, and pressed the point that clergymen should be trained in business processes, and not content themselves with sprinkling rose-water on Sunday morning. Rev. F. W. Pratt urged with fine force that the sphere of the minister is not business, but religion. He said, "God deliver our parishes from business ministers, who are all the time scheming for a dollar." Senator Chandler, called upon to take part in the discussion, said, "A church, in order to be successful, must employ both spiritual and business methods."

At 11 A.M. an address was given by Rev. E. A. Horton of Boston on "The Signs of the Times in Unitarianism." He considered the church, the Young People's Religious Union, and the Sunday-school. The address was inspiring and hopeful.

In the afternoon at 1.30 George W. Stone of Boston read a paper. Subject, "Religion and Theology." It was in every way a straightforward manly discussion. At 2.30 P.M. was Laymen's Meeting. Topic, "The Needs of the Hour." Undoubtedly, some of New Hampshire's most distinguished sons who are now living permitted their names to be placed upon the programme. Some were detained on account of business from being present. But there was upon the rostrum our distinguished senior senator, William E. Chandler, Congressman Frank E. Clarke, Hon. James O. Lyford, and the Hon. Charles F. Stone. It is generally conceded that the meeting reached its high-water mark in this number of the programme. Senator Chandler said that, in his judgment, the greatest need of the Unitarian people was for them to do something for their own denomination, to gather in the results of the liberal movement which rightfully belong to them.

At eight o'clock in the evening a mass meeting was held. Topic, "Our Young People." The first speaker was Rev. B. R. Bulkeley of Beverly, Mass. He gave an earnest and forceful address. Rev. C. J. Staples next spoke with great earnestness and power upon the same theme. And Rev. Enoch Powell gave the closing address. It was a pithy and valuable outline of what he would have said, had there been time.

Thus closed a session of which the New Hampshire Unitarian Association may justly be proud. All the meetings were well attended and inspiring. Great credit is due to Rev. F. L. Phalen, the general secretary, for inaugurating such a fine programme, and seeing to it that it was carried out so successfully. Great credit is also due to Rev. Heber Rice, the pastor of the Laconia church, and to his charming wife, and to the members of his parish for entertaining so cordially the members of the association. This meeting will live long in the memory of all who were present, and its influence will be most inspiriting and helpful to the Unitarian churches of the Granite State. John C. Mitchell, Secretary.

North Easton, Mass.—A unique gift to the Unitarian church here has just been completed, after two or three years' work, in the form of a memorial screen. This screen is the gift of Mrs. Ames, in memory of her husband, and is one of the most perfect works of the kind in the country, if not even the most beautiful. The marvel of delicate carving must be seen to be at all appreciated. It is described by the architect, Mr. Vaughan, as follows: "The screen is executed in oak, in the style of late fourteenth-century Gothic. It occupies the entire end of the building. In the centre is the pulpit, which is entered by a stair behind the screen on the left. On the right is the organ, and seats for the choir. The screen consists of ten bays, divided by muntins. Up to the transom the screen is solid with carved traceried panels. For ten feet above the transom it is opened, and filled at the top with arched tracery. Above these arches are richly canopied niches, ten on either side of the pulpit. In these niches are carved angels, each playing upon a different musical instrument. Above the pulpit is a groined canopy of open tracery work. Immediately over the screen is a hammer beam truss, richly carved with figures of angels with outstretched wings, holding in their hands musical instruments. The length of the screen is about forty feet, the height seventeen feet. The canopy over the pulpit is twenty feet high. The work was executed by Irving and Casson," of Boston.

North Middlesex Congregational Conference.—The sixty-third session of the North Middlesex Congregational Conference was held on Wednesday, October 6, with the First Parish of Westford, of

which Rev. Louis H. Buckshorn is the minister. The morning devotional meeting was conducted by Rev. Isaac F. Porter of Littleton, who took "The Problem of the Unsuccessful" for his theme. The president, Thomas H. Elliott of Lowell, opened the conference in a few well-chosen words, and invited Rev. J. W. Roberts of Ayer to offer prayer. The secretary, Rev. George C. Wright of Lowell, read the minutes, and reported that the parishes of Peterboro and Wilton and East Wilton, N.H., within the conference, were now without settled ministers. On motion the president appointed a nominating committee, at the same time expressing his personal wish that he be not renominated, and thanking the conference for its consideration of him during his two years of incumbency. The secretary reported that the First Parish of Ashby, through its minister, Rev. George S. Snow, extended its full hospitality to the conference for the sixty-fourth session in June, 1898. Rev. Minot O. Simons of Billerica then read a thoughtful and interesting paper on "The Attitude of Modern Thought toward Sin." The discussion of it was opened by Rev. William Brown of Tyngsboro, followed by Rev. Enoch Powell, Rev. Granville Pierce, Rev. Charles T. Billings, Rev. George S. Shaw, Rev. Isaac F. Porter, and Rev. George C. Wright.

Rev. Mr. Simons spoke again in conclusion. The conference then adjourned for dinner; and, during the recess, the delegates, by invitation, visited the new and beautiful J. V. Fletcher Library Building.

The afternoon meeting opened with Mrs. S. H. Fletcher at the organ, and singing by Mrs. Daisy Shaw Merritt. The roll-call of the churches showed an attendance of fourteen ministerial and three hundred and five lay delegates. The following officers and committees were then elected: Rev. Thomas H. Elliott, president; Asahel W. Sawyer of Littleton and Henry A. Brown of Ayer, vice-presidents; Rev. George C. Wright, secretary; Charles H. Coburn of Lowell, treasurer; Prudential Committee, Rev. Enoch Powell of Nashua, Rev. Granville Pierce of Chelmsford, Miss Lucy A. Young of Groton, Rev. A. J. Rich of Milford, N.H., and Rev. J. W. Roberts of Ayer; Sunday-school work, Rev. Emeline Harrington of Pepperell, Miss Henrietta Prescott of Nashua, and Rev. J. S. Moulton of Stow; missionary work, Rev. Isaac F. Porter of Littleton, Rev. William Brown of Tyngsboro, Rev. George S. Shaw of Ashby, Rev. C. B. Elder of Keene, and Rev. Charles T. Billings of Lowell. The chairman of the Nominating Committee announced that J. Tyler Stevens, Esq., of Lowell, had declined renomination. Votes of thanks were extended to the First Parish of Westford for its bountiful hospitality and to the essayists; and a standing vote of sympathy was extended to Mr. John W. Abbot of Westford, now critically ill.

Rev. Charles F. Dole was the essayist of the afternoon. By invitation he gave "The Points of Contact and Difference between Unitarianism and the New Orthodoxy." Mr. Dole's treatment of the subject enkindled spiritual interest in the hearers. Rev. Charles T. Billings of Lowell opened the discussion; and he was followed by Rev. Louis H. Buckshorn, Rev. Joshua Young, D.D., Rev. J. W. Roberts, and Rev. Isaac F. Porter. The closing devotional service was conducted by Rev. A. J. Rich, in which he gathered up some of the striking thoughts of the day's session, and recalled afresh some of the essentials of righteous living.

Oakland, Cal.—Our church is in the full tide of its autumn work. Mr. Wendte's course of musical lectures are well attended and enjoyable. Two have been given, with Von Weber and Schubert as their topics. The music is delightful, our best artists vying with each other to illustrate the genius of the composers treated.

The Sunday evening course on "Crime and its Treatment" crowds the chapel with some of the most earnest people in Oakland. The discussions are lively; and the newspapers give excellent summaries, thus extending the influence of the meetings. President Jordan of Stanford and Chaplain Drahms of San Quentin have given the two principal papers thus far.

The Starr King Fraternity also held an interesting session on Mountain Climbing, at which various gentlemen gave their experiences. The discussion of "Quo Vadis" crowded the parlors, and was very interesting.

The Ladies' Auxiliary is busy with its bazaar to be held early in November, and has also arranged for a series of ethical meetings to be held once a month. The topics are: Proportion in Life, The Training of Children, Personal Religion, Social Ethics, Sincerity and Conventionality, Elements of Happiness. A neat syllabus of the course has been printed for distribution.

Portland, Ore.— On Sunday, the 19th of September, our Sunday-school was reopened for the winter, with a good attendance. The series of lessons on the "Parables of Jesus" and the "Acts of the Apostles" having been finished before the summer vacation, the school has started a new series on Israel.

Quincy, Ill.—The attendance at the Sunday evening parlor meetings for the study of the Bible proved so large that the meetings are to be held henceforth in the Sunday-school rooms of the church. Our pastor, Rev. Thomas J. Horner, is to be duly installed on the evening of November 2, when the Illinois Conference opens its meetings

in Quincy. Rev. W. W. Fenn of Chicago is to preach the installation sermon.

Salem, Mass.—Great interest is manifested, not only in the churches most intimately concerned, but throughout the city, in the union of the Barton Square and East Churches. The congregations, Sunday-schools, guilds, and alliances are united; and the most perfect harmony prevails. The proprietors have agreed upon a petition to the Supreme Court for a complete legal union in a new church, to be called the "Second Church in Salem," for whose benefit the properties of the old churches shall be administered.

Services will be held in the East Church, and are already largely attended. This movement arouses interest in the other churches of our faith in the city and neighborhood.

The chapel of the First Church has assumed a pleasing form, and its completion is awaited with interest.

The North Church welcomes the Union Sunday-school Teachers' Meeting on Saturday afternoons.

San Francisco, Cal.—*First Church:* The last two Sundays in September were given to sermons on what Dr. Stebbins called his creed, the first being devoted to his belief in God, and the second to his belief in man and his relation to God. On the first Sunday in October he completed the brief course by a sermon on human destiny. The Sunday-school held an informal entertainment on the evening of September 17, giving pupils, teachers, and parents an opportunity for better acquaintance. Dr. Stebbins has taken the Bible class, with the effect of considerably increasing its numbers. On Monday, September 27, a most enjoyable meeting of ladies from the various Unitarian churches around the bay was held in the church parlors. The attendance was large, the brief papers were excellent, and a fine spirit was in every way manifest.

San José, Cal.—The Unitarian church gave a reunion and social in the parlors of the church September 18, which was highly successful from every point of view. After the banquet the following programme was given, consisting of five-minute responses and music: "What can a Church do for a Backslider?" S. P. Sanders; "Some Impressions of Boston Unitarianism," Mrs. E. C. Gailbraith; song, Mrs. Hillman-Smith; "The Value of a Reunion to a Church," Mrs. E. O. Smith; "The Church and the School," Prof. R. S. Holway; "The Higher Citizenship," John G. Jury; "The Church as a Help to the Spiritual Life," Mrs. E. L. Watson; zither solo, Mrs. Lange; song, with guitar accompaniment, Miss Lange; "The Unitarian Church, and What it does for the Community," W. E. Crossman; "The Church and the Child," Prof. W. P. Smith; "A Closing Word," Rev. N. A. Haskell; vocal solo, Mrs. Hillman-Smith; instrumental solo, Miss Frazier. The remainder of the evening was spent in a social time.

Santa Maria, Cal.—Our numbers in attendance and deep interest manifested are steadily increasing since the coming of Rev. F. P. Smedley to us as minister. The Ladies' Auxiliary gave a reception at the hospitable home of our president, L. E. Blochman, in honor of Mr. Smedley's birthday, which was largely attended. The ministers in charge from churches—Presbyterian and Methodist—kindly added to our pleasure by their presence and sociability. Our Sunday-school, like our church, is constantly increasing in interest and members; and we are well pleased.

Springfield, Mass.—*Church of the Unity:* October 3 the baptism service, postponed from Children's Sunday last June, was held after the morning service.

October 5 the annual meeting of the Connecticut Valley Conference of Unitarian Congregational and other Christian Churches opened with an evening preaching service. Rev. Dr. Daniel Merriman of Worcester delivered the sermon. He was assisted in the service by Rev. Mr. Anderson of Pittsfield, Rev. Mr. Tucker of New London, Conn., Rev. George F. Piper of Northfield, Rev. Richard E. Birks of Bernardston, and Rev. Mr. Headle of Rockville.

October 6 the conference assembled for business at 9.45 A.M. The following officers were elected: president, George A. Denison of this city; vice-president, J. W. Stevens of Greenfield; secretary and treasurer, Rev. Alfred Free of Florence; directors, Rev. George F. Piper of Northfield, Herbert Wright of Chicopee, Rev. G. W. Solley of Deerfield, T. M. Shepherd of Northampton, and Rev. E. P. Ordway of Windsor, Vt. There were present at the conference one hundred and eighty-two delegates, representing eighteen societies, besides the special delegations of not less than six young people from each parish, who came to the morning "rally" in the interests of the Young People's Religious Union, in charge of Rev. Edward A. Horton of Boston. The other speakers were Mrs. Mary P. Wells Smith of Greenfield, on "What can Young People do for the Church?" and Miss Edith Callendar of Northfield on "Our Young People's Work in Village Life." The collation provided by the women of Unity Church at 12.30 was worthy of the hearty vote of thanks it received.

Three addresses were given at the afternoon session: "The Positive Emphasis in Religion," Rev. Loren B. Macdonald of

Concord; "The Obligations of a Free Church," Rev. John D. Reid of Greenfield; "The Demand for a Free Church," Rev. W. W. Peck of Chicopee.

October 21, the first of the meetings of the Women's Alliance for the season of 1897–98. Business meeting at 5 P.M., with president's address. Supper at 6.30, followed by a short address by Rev. George Batchelor of Boston.

The Sunday-school of the Church of the Unity are studying Hebrew history and literature, one feature of the work being to commit to memory some of the most famous Psalms.

The Connecticut Valley Conference of Unitarian Congregational and Other Christian Churches held its annual meeting at the Church of the Unity in Springfield, Mass., on Tuesday and Wednesday, October 5 and 6. The conference sermon was preached on Tuesday evening by Rev. Daniel Merriman of Worcester. The entire forenoon session on Wednesday was devoted to a rally in the interests of the Young People's Religious Union. Rev. E. A. Horton presided, and delivered the opening address. He was ably followed by Mrs. Mary P. Wells Smith of Greenfield, who outlined "The Work which our Young People can do for the Church." Miss Edith Callender of Northfield then read a practical and valuable paper on "Our Young People's Work in Village Life." The liturgy and rally songs of the union were effectively used, and added much to the enthusiasm of the occasion. At the close of the meeting the conference voted to donate $25 to the treasury of the National Young People's Union. Sixty-two delegates from local unions within the conference were present, in addition to one hundred and eighty-three delegates to the conference. At half-past twelve o'clock the meeting adjourned, by invitation of Unity Church, to partake of an excellent collation spread in the vestry. At two o'clock the conference reassembled, and the following officers were elected: president, George A. Denison of Springfield; vice-president, J. W. Stevens of Greenfield; secretary and treasurer, Rev. Alfred Free of Florence. The president then introduced Rev. Loren B. Macdonald of Concord, who spoke eloquently on "The Positive Emphasis in Religion." He was followed by Rev. J. D. Reid of Greenfield, who ably presented "The Obligations of a Free Church." The concluding address of the session was made by Rev. W. W. Peck of Chicopee, whose theme was "The Demand for a Free Church." Before the adjournment the following donations were voted: to Miss Wilson's school for colored pupils in South Carolina, $10; to our churches at Rockville and New London, Conn., $25 each.

Toronto, Can.—A correspondent writes: "Our pastor, Rev. Oscar B. Hawes, is striving with characteristic energy and renewed effort to build up the church membership. Last Sunday thirteen new members publicly announced themselves in sympathy with the movement by signing the church-membership roll and receiving the right hand of fellowship. The Browning Club will resume its work this month; and at the first meeting Rev. W. C. Gannett of Rochester, N. Y., will give "A Talk about Browning," to be followed by a recitation of "Saul" by Mr. Hawes, after which there will be a general discussion. The church has been improved during the summer by a general renovating of the interior, including the school-room.

Washington, D.C.—All Souls' Church reopened for services October 3. During the summer the church building has undergone extensive repairs. Electric lights have been introduced throughout, a motor has been put in for the organ, and the entire building, including parlors, chapel, and study, has been frescoed. The work has been splendidly done under the direction of Mr. Bernard R. Green, the builder, and now superintendent of the New Library of Congress. On the opening Sunday nearly every seat was occupied; and the attendance in the Sunday-school, which now has something less than two hundred and fifty enrolled pupils, was the largest in its history. The Young People's Union has held is meetings uninterruptedly during the entire summer.

West Roxbury, Mass.—Services were resumed in the First Parish Church on the first Sunday in September. It was pleasant to meet once more after the long vacation, and particularly gratifying to find so many ready to take hold of the church work. The Sunday-school met two weeks later, and several new teachers were added to the roll. All the women's organizations of the church have banded together under one head, to be known as the First Parish Branch Alliance. This union does not mean a weakening of any of its branches, but rather a strengthening of power, which will increase and broaden the activities of the church.

The subject for the year's study will be "Church Hymns," and is divided under the following heads: "Hymns of Israel," "Pagan Hymns," "Hymnody of Early Church," "Gregorian Hymns," "Mediæval Hymns," "Luther and his Hymns," "German Hymn-writers," "Puritan Hymns."

The first meeting of the season was held in the church parlors on October 13, when Miss Brigham of the Central Lend a Hand Club of Boston gave a talk on "Prison Work in the South."

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